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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E, EDITORS PRO TEM. BOSTON, SATURDAY, OCTOBER 21, 1843. VOL. XXII.—NO. 42.

For the Register.

THOUGHTS ON PEACE AND WAR. NO. VI.

THE EFFECTS OF EDUCATION ON THE SPIRIT OF WAR.

In the broad sense in which the term Education, is sometimes used, it includes every external influence which has any effect in forming the character of men from infancy to old age. In this sense, the several particulars considered in the last number would be comprised under the general subject of education. There is, however, a more limited signification in which we understand nothing more by education than the means and exertions that are used with a positive design to form the mind and determine the future conduct of the subject. Within these limits, I propose in this number to treat of education.

The proper discipline of the young consists in guarding them, as far as may be, against every influence from without, which would be likely to have an unfavorable effect on their temper, sentiments and future conduct; and the inculcation of those better principles which ought to animate, direct and control their lives.

In the first place, if we ever would reform the evil customs which have come down to us from remote ages, and especially that of war, we must guard against those influences, which engender corrupt sentiments and bad passions in the hearts of the young, and thus ensure the continuance of all the bad consequences. As *books* are among the principal means of instruction, we must take heed what selections we make for the young. The proper influence of Christianity will not be exerted on the public mind, so long as our children in our primary or advanced schools are employed in reading the praises of warriors; praises, which have been bestowed upon them in consequence of splendid victories. We want nothing of this kind in our common schools, but on the contrary, something that will at once excite and ennoble the feelings of those who read, producing in them all that is generous and humane. Nor should this care be limited to the choice of school books. As reading is happily becoming one of the principal entertainments of the young, those who have the superintendence of Juvenile Libraries should neither purchase nor receive books without examination, or faithful inquiry as to their moral tendency. A worthless production should not be admitted, as it would be a waste of time to read it; but it were better to purchase *ten* books which were simply good for nothing, than *one* which would be likely to vitiate the heart. I wish the time may never come, when *Cowper's Task*, for instance, shall not be found in every Juvenile and every Social Library, and be a favorite book. From this little volume a hundred lines might be selected, which, for the Christian spirit, the tender feeling, the generous sympathies they breathe for every creature, that is capable of pleasure or pain, are worth a hundred of the best pages from many a popular book.

In this connection, I trust I may be allowed with due respect to put a question to those who direct the course of classical studies for academies and colleges. Might not a better selection be made, than that which is now prescribed? Might we not have a course, that would be more in harmony with the spirit of Christianity? Why are our youth required to spend so much time in the contemplation of scenes, which ought to be revolting to the heart? the details of battles, both real and fictitious. Why might not Xenophon's Memorabilia, for instance, be substituted forthe Anabasis, and some of the moral, philosophical, or epistolary productions of Cicero or Pliny, for those Latin studies, which have so much to do with war and violence?

The principal objects of classic studies, I suppose, are, or should be, the present discipline of the mind, and such an acquaintance with the languages, as may be of use in unlocking the stores of ancient learning, and especially those of the sacred Scriptures. Why these objects might not be as readily and as effectually secured by a very different selection, I am at a loss to imagine. Is it said that descriptions of battles give an interest to the studies which would not be found in sober or peaceful sentiments? For myself, I very much doubt whether a fondness for classic studies is often produced by such an impulse. There are some, who, amid the labors of the grammar and dictionary, relish the beautiful parts of the *Æneid;* but for one of those, I believe many are disgusted with other parts of the same work, which, however flowing in numbers, are anything but poetry to the heart.

Is it said that 'an acquaintance with history is essential to a liberal education; that all history abounds in narratives of war and bloodshed, and that it is of little consequence whether it be studied in our mother tongue, or in one that we are learning?' Passing over the fact that many of the narrations contained in our classic studies are fictitious, I reply that the apology only shows in a stronger light, the necessity of a reform in the course of studies prescribed, and the extent of the reform demanded. Why have we not a better course of history? How long are historians to be encouraged in devoting nine tenths of their time and labor to the purpose of perpetuating the memory of the worst men and the worst deeds? When shall these records of the past be consecrated to the memory of those who have invented useful arts, or in some other way distinguished themselves as benefactors of mankind? What benefit is an intimate acquaintance with the details of battles to any class of students, military tacticians alone excepted? War indeed, has generally, if not always, been connected with the rise and fall of empires. The Roman republic rose like an island from a sea of blood. By foul accretions from the same element it grew into a vast empire, then sunk again in an *ocean* of blood. So in a greater or less degree it has been with all the principal powers, that have appeared on the ever changing map of the world. With the general operations of this great engine of change, the statesman and the moralist should doubtless be acquainted; but all the knowledge that is required might be gained with a very small part of the details. Why should we wade through so much filth and moral putrefaction to gather fruit which we do not want!

Having dwelt so long on the books employed in our lower and higher schools, I shall speak very briefly of another influence, against which, as it appears to me, the lovers of peace should carefully guard. I have reference to that *emulation*, which is much relied on as a motive to study. Emulation is mentioned by the apostle Paul among the vices which are most opposed to the spirit and design of the gospel. It was once a matter of wonder to me that it was thus severely condemned; but I have ceased to wonder, recognizing as I now do, in the petty rivalries of our schools, from the lowest to the highest, the seeds, the germs, and the shoots of future wars, national wars. Emulation is intimately connected with vanity, envy and malice; passions which have kept the world in perpetual war. Let the seed be sown in the breast of the child, let it take root there, and no one can say how much of poisonous fruit it may produce.

I am happy in believing that the principle of vanity or ambition is not now so generally appealed to in our schools, as it once was; and I hope the time will come when they will be wholly superseded by better motives. Let the curiosity of children be cherished. Let the books they study be intelligible and interesting; and let it be continually inculcated upon them that it is their duty to study, in order that they may become as useful as possible, and if any be not influenced by such motives, let them, as early as their bodily strength will admit, be sent to the plough or the spindle, till they become more capable of mental entertainments, and more desirous of improving their nobler powers.

S. W.

For the Register.

THE CONVENTION AT PROVIDENCE.

MESSRS. EDITORS,—You ask me to give you an account of the impression produced by our recent religious assembling in this city. I answer that the impression has been happy beyond all anticipation. Our entire brotherhood of believers have been highly refreshed and edified.

Much of course was expected of the evening services at which brethren so distinguished took part. Yet notwithstanding the elevated character of their performances and the multitude that hung upon their lips, they in no wise lessened the interest of our conferences during the day. These conferences differed from any similar meetings we have ever attended. Such fervor and such absence of cant, such freedom and such deference, so wide a range of remark and so close attention to the point, such evangelical simplicity with such affluence of thought, such ease and dignity as characterised the discussions, have given us a new idea of religious communing. Our only trouble was that we had not time enough, and were obliged to separate just as the most important subject before us had begun to warm our hearts.

Large numbers were present at all the meetings, and it was pleasant to have no few proofs, that at this busy season our laity could spare time from pressing business for sacred things.

The closing Conference at Mr. Hall's Chapel was especially the Pentecost. The subject of devotion whether of the altar or the closet, was treated with great earnestness and variety. Many of our people assure me, that the impression of those hours will never fade away. One of the most beautiful addresses was made by a young brother whose modesty, so in keeping with his worth, had never before permitted him thus to address a general assembly. May he go on and let his light shine.

A good share of our happiness came from the presence of our two brethren from New York city. They spoke often and always with great freshness and power. May I not say that the elder of them has revealed himself in an entirely new relation, and is now not only the gifted preacher, but the familiar friend, the confident of our souls. His two years' absence from us of late and previous ill-health, had kept him away from us, and given many the idea, that he was aloof from us. Now no man is nearer to us. Great as is the impression of his preaching, we rather delight to think of some of those spontaneous and fervent sayings, which fell from his lips during our morning discussions. His words on prayer sunk into many a heart not easily moved thus.

Our people in Providence bless their recent guests for the happiness thus afforded. God grant, that results may be produced that shall not end merely in present delight and congratulation. May Unitarians learn to use their gift in the gospel spirit, add fervor to knowledge, and make the dove of Heaven rather than the bird of Minerva the emblem of their wisdom.

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For the Register.

SETTLEMENT OF MINISTERS.

One of the growing ecclesiastical evils of our times, is the custom already quite prevalent, particularly with our smaller and feebler parishes of contracting with a minister for a limited period, instead of offering him a regular settlement. Perhaps in some instances, this is the best, and the only practicable course, but as a general rule, it is a very bad one for both parties. It is an exceedingly uncomfortable and unjust arrangement for the minister, especially if he has a family, as it throws him very much upon the caprices of a restless and fickle people. It opens wide the door to dissatisfaction and complaint, and puts it in the power of a few bigoted and uneasy spirits to break up a connection, agreeable as it may be to the majority of the society, and to set the poor minister *adrift*, whose only *fa ult* it was perhaps, that he *preached the truth all too faithfully*. Equally injurious is it to the best interests of the people, creating and fostering as it does, a perpetual and vicious bankering after novelty, and defeating almost entirely the ends of the pastoral relation. Ordinations under such circumstances, and we sometimes hear of them, are perfect farces.

The true way, the best for the shepherd and the best for the flock, is the good old fashioned way of a *regular bona fide settlement*,—with this modification, however, demanded by the altered aspect of the times, that it be not unconditional *for life*, but to last so long as the connection shall be for the mutual satisfaction and profit of the parties, with the liberty to each of three months or six months notice, if either party desires a separation.

I wish our young ministers would *set their faces as one man* against this loose and miserable system of temporary engagements. If they would, those of our parishes who have fallen into this habit, would soon come to their senses and secure for themselves the benefit of a regular ministry; but so long as the clergy acquiesce in it, so long will it continue, to the manifest detriment of the interests of religion, until the result will finally be, that *the little life there is* in such parishes, will become wholly extinct, and they will be numbered among the things *that were*. Such has been already the fate of some societies which might be named, and what is to preserve the rest from sinking into the same gulf of nothingness? It cannot be too strongly impressed upon the public mind, that there can be no true and permanent religious prosperity without a regular and permanent ministry of the gospel.

G. M. R.

For the Register.

WILL ALL MEN BE FINALLY AND FOREVER HAPPY? NO. VII.

[*Concluded.*]

In concluding these papers, it may not be improper for me to 'define my position' in regard to the subject discussed. I will therefore say,

1. That I repudiate the doctrine of the endless misery of any one of God's creatures. The popular belief of a local hell, in which the vast majority of all men who ever yet lived, are forever and intensely tormented for no good purpose whatever, is, to me, most unreasonable and odious; a libel on the character of our Heavenly Father. The sufferers are not tormented as a means of their reformation, for they are believed to be irreclaimable; nor to prevent their doing more harm, for they are not thus punished until they have ceased to have opportunity to commit wickedness on earth; nor as a warning to others, for they are out of the sight of all men; they neither see, nor know, what the punishment is; nor for the safety of the righteous, for they are already and infallibly saved; nor to illustrate the glory of God, for He is infinitely glorified by His works of wisdom, power, mercy and rectitude. What good purpose, then, can be accomplished by the intense misery of innumerable millions of God's dependent creation! The existence of such a place of torment renders neither heaven a scene of greater safety and happiness, nor earth a scene of less iniquity and suffering. I therefore, devoutly reject it as an unspeakably horrible and blasphemous doctrine. The Being who could do all which this doctrine implies, in my view, must be incomparably more malignant than the satan himself, of the popular belief, for this demon did not originate the place, and the subjects of his torments.

2. I believe that the day of judgment, mentioned by the apostle Paul in Acts xvii., 31, and the judgment-scene, in Matt. xxv., 31—46, coincide with the reign of Christ, the prevalence of Christianity upon earth; that they began, and progress, and will terminate together; that they do not extend beyond the present world, but are to be accomplished on earth; that this construction agrees with the context in both passages, and is required by it; that the punishment, there described as 'everlasting,' is such in the same sense in which the fire which consumed Sodom was 'eternal;' and that the Millenium in the Apocalypse, is the most brilliant portion of this reign of Christ, and probably coincides with the New Jerusalem of St. John, and the mystical city of the prophet Ezekiel; also with the happy times foretold and described by Isaiah in the xli, and xlix, and other chapters of his 'prophecy.'

3. I doubt whether the resurrection of the impenitent wicked has been declared in any revelation from God. The words of our Savior are: 'He that believeth in the Son shall have eternal life and I will raise him up at the last day.' 'They who shall be accounted worthy to inherit that world and the resurrection of the dead—are as the angels of God in heaven; neither can they die any more, for they are the children of God, being the children of the resurrection.' Here, certainly, there is no intimation of the resurrection of the wicked. Nor in the xv. chapter of 1 Cor., where the apostle so amply discusses the doctrine. The only direct evidence is the declaration of Paul, Acts xxiv., 15, made before Felix, the Governor, and Annanias, the High Priest: 'And have hope toward God which they themselves allow, that there shall be a resurrection of the dead, both of the just and the unjust.' Paul held this doctrine as a Pharisee, not as a Christian. And he never avows this belief afterwards. He speaks of the 'resurrection of the just,' but not that of the unjust. He had—so far he has informed us—no revelation from Christ on this particular point. And what evidence then have we that the doctrine of the Pharisees, on the subject of the resurrection, was wholly correct? I have said in a former paper, that the proper antithesis of eternal life, promised to the righteous, is eternal death, not everlasting misery. The Scriptures promise a resurrection to the righteous, but where do they either promise, or threaten it to the wicked? It may, perhaps, be answered, in John, v., 28, 29. 'Marvel not at this, for the hour is coming in the which all in the graves shall hear his voice, and shall come forth, they who have done good, unto the resurrection of life, and they who have done evil unto the resurrection of damnation.' The material question in regard to this passage is, whether the resurrection spoken of be physical or moral? If the former, then it confirms the doctrine of the revivification of the wicked dead; but if the latter, then it does not sustain that doctrine. In the 25th verse, the Savior says, 'The hour cometh and now is, when the dead shall hear the voice of the Son of Man, and they that hear shall live.' Here, manifestly, a moral resurrection is declared. For it is a resurrection which had then already begun to take place. And doubtless, the same kind of resurrection is intended in the 28th as in the 25th verse. What the resurrection consists in, is described in the 24th verse, 'He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.' It consists in passing from death unto life. And this happy change is obtained by believing in Him who sent His Son to be the Savior of sinners. 'He that heareth my word hath everlasting life, and shall not come into condemnation.' He is already a subject of eternal life; and he has passed to it from a state of death. This is a resurrection. But it is wholly of a moral description.

It is manifest from the whole chapter, beginning at the 17th verse, that Jesus is teaching the Jews, mostly Pharisees, and holding forth to them a doctrine with which they were not acquainted. But they were acquainted with the doctrine of the physical resurrection of both the just and the unjust. If Jesus were now only asserting that doctrine, he could not have announced it as something new and startling. And He had no cause to make such strong and positive asseverations. For it was then the popular belief that all the dead would 'rise again at the last day.' John xi., 24. These considerations indicate that a moral resurrection is the thing declared.

But will not this moral resurrection be universal? 'All in the graves shall hear His voice.' It will be universal at the least, in the same sense in which 'all men came to Jesus,' as stated in John, iii., 26. In the same sense, also, as that all will be drawn to Him, as declared in John, xii, 32. But this may be a comparative universality like that of 'all Judea and Jerusalem' going out to hear the preaching and to receive the baptism of John, the Baptiser.

I have now only to say, that I do not deny the doctrine of the final happiness of all men, nor that of the resurrection of the wicked; I only doubt them. What I have written is not the exposition of the views of a denomination, but only of my own. Nor do I make any claim to the gift of infallible interpretation.

But you have not explained the resurrection of damnation. I will then do it, by reference to Matt. xxv., 46., 'And these shall go away into everlasting punishment.' This passage I have already construed as having its fulfilment on earth; as being constantly fulfilled during the reign of the Messiah. In proportion as Christ's kingdom advances, the righteous are justified, numerous and happy, but the unrighteous are condemned, few and miserable. And on the same principle; interpret Rev. xx., 5, 'But the rest of the dead lived not again until the thousand years were finished!' Not until satan had again revived the kingdom of sin, death and damnation.

4. I believe that there is a true and proper sense in which God is the Savior of all men; that there is no favoritism or partiality in Him; that God governs the world, physical and moral, constitutionally, by uniform and constant tendencies and laws; and that He has ordained no one individually to salvation, but all 'of every nation who fear God and work righteousness.' As God has made this earth sufficiently fertile to afford an ample supply of palatable and wholesome food for the whole human race, and placed this supply within the reach of human foresight, skill and industry, so that the sufferings of want and the perishing with hunger, are not the work of God, nor the result of the lack of any proper work on the part of God, but of sloth, improvidence or injustice, on the part of man; so, likewise, God has brought salvation within the reach of all men, and it can be forfeited and lost, only by failure on their part to do what would 'make their calling and election sure.' In the same sense that God is the feeder of all His creatures, is He, also, the Savior of all men. But He feeds none, except by doing it constitutionally; means and ends stand in fixed and necessary relation to each other. The means being neglected, the ends fail. Hence multitudes perish by hunger and famine. And 'how shall men escape' everlasting death, 'if they neglect so great a salvation' as God hath 'brought near' to them in the Gospel of His Son?

5. I believe in the doctrine of moral condition and contingency. God's promises to Abraham and to the Israelites were conditional. Their possession of Canaan, their national prosperity, and the 'everlasting priesthood to the family of Aaron,' were all conditional. After many disappointments and calamities—consequences of disobedience—the nation possessed Canaan in prosperity, and Aaron's family inherited the priesthood. But the continuance of these possessions depended on the contingency of their fidelity and obedience. And these conditions not being duly fulfilled, the promised benefits 'slipped' from them. Canaan was lost to the nation, the priesthood to the line of Aaron, and the kingdom to the family of David. Though the promises are often absolute, yet the condition is always implied. And the fulfilment of a condition by a free, rational agent, is more or less contingent. Very few such agents have perfectly formed their moral character. And until they have thus formed it, they are liable to act, on any emergency, by the impulses of appetite and passion, in opposition to the dictates of reason and conscience. Beings actuated by instinct, are sure to act uniformly. The law of action is within them. Given rules are of no use. But with man the case is different. He is required to act by a given rule, by moral principle. God, doubtless, could have endowed him with moral instincts. Man would then have acted uniformly, and always right. But he would not have been capable of progress, nor a subject of responsibility. As he now is, rational and free, he can form habits which have much the character of instincts. He can even change his habits as he finds needful, and substitute good ones in the place of evil. An instinctive being may be depended upon, acting by himself, for he acts uniformly. There is, comparatively, no contiagency, no uncertainty, what he will do in given circumstances. But it is not thus with such a creature as man, acting from himself, until he has formed habits, fixed and strong. Hence there is more or less of contingency what a man will do, how he will improve his opportunities and the resources within him. He may act wisely, or he may act 'the fool who, having a price put into his hand, has no heart to it.' And is it said, that 'God can govern every man's agency and prompt him to the course which will secure his highest welfare?' But it is not the question, what God can do acting arbitrarily, but what He does do, and will do, acting constitutionally? If that divine agency, which acts in the world, be exerted constitutionally, in sustaining the ultimate tendencies of nature, then we have no good ground to calculate that He will act arbitrarily, specially, in regard to the moral conduct of men. The writers of the Bible, manifestly, stand in this position. Hence the exhortations, 'watch ye, therefore, that ye be always ready.' 'Take heed lest your hearts be overcharged with surfeiting and drunkenness and the cares of this world.' 'He who endureth to the end shall be saved.' 'Give all diligence to make your calling and election sure.' 'We ought to give the most earnest heed to the things we have heard, lest we should let them slip.' 'Lest a promise, having been given us of entering into his rest, any of us should seem to come short of it.' 'If we sin wilfully after having received the love of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation which shall devour the adversary.' 'Unto us is the gospel preached, as it was, unto others, whom the word did not profit, not being mixed with faith in them that heard it.'

S. F.

For the Register.

SUNDAY SCHOOL, NASHUA, N. H.

It was one of the most beautiful days of autumn. The earth was still robed in its richest green, and the trees with their best foliage, embroidered and variegated as yet but little by the refrigerating power of the season. The sky was one broad, wide expanse of glorious light, without a cloud to intercept or sadden it, and the air was of the most sweet and balmy temperature. It was this which had been selected by the Sunday School at Nashua for its annual festival, on Friday of last week. They were assembled at one o'clock in their grove-embowered church, looking down on the beautiful Merrimack, and abroad over a delightful landscape. The pupils, a hundred or more in number, were seated in the body pews of the church, while the parents and friends occupied the remainder. The choir commenced the services with that sweet hymn of Heber's,

'By cool Siloam's shady rill,'

The prayer was offered by Rev. Mr. Arnold, who has recently become the pastor of the Society. Another hymn was sung, after which an extemporaneous address was delivered to parents and teachers by one of the associated agents of the Sunday School Society in Boston, (Mr. Pray.) The services were closed by a voluntary anthem from the choir. Having formed in order, they proceeded to the Temperance Hotel, in an adjoining street, where a table had been laid in excellent taste by the ladies, and crowned with all that is sweet and good in domestic art, and with nature's best and loveliest flowers and fruits. The large Hall was entirely filled, and all were made to feel grateful to a kind Providence, by the invocation of the pastor. After the collation, a select portion of children sung 'Life let us cherish;' after which, R. W. Bayley, Esq., of Boston, another of the agents, addressed the children with simplicity, feeling and good effect. Another short address was made, tracts were distributed, when the children were dismissed for a while, and admitted to the grounds connected with the hotel, where the swing, the graces, and other innocent and healthful amusements were provided. At the close of the day they were re-assembled and addressed by Rev. Mr. Wood, of Tyngsboro', and Rev. Mr. Arnold, their pastor.

The school is under the care of Mr. Baldwin, the superintendent of one of the great manufacturing establishments in this large and flourishing village, and is in excellent condition. A deep interest is felt in its success by all, and these annual meetings, commenced as we were told by their former pastor, Rev. Mr. Osgood, have been useful in binding parents and teachers, pastors and pupils more strongly together in bonds of sympathy and affection. The occasion now described cannot fail to strengthen them still more, and call out their best affections in favor of the Sunday School, and the worth and beauty of early piety.

C.

For the Register.

MESSRS. EDITORS,—A few weeks since a letter was published in the Register, addressed to us Americans, from IRELAND, signed by W. H. Drummond, D. D., J. C. Ledlie, D. D., and James Houghton, Merchant, reflecting somewhat severely on the conduct and proceeding, had, in this country, and expressing great anxiety for *their* "promotion of man's improvement" and *our* condition—admonishing and warning us against "vain and merited degradation," &c.

I intended to have referred to it at the time, but was prevented by a journey.

I hope I duly appreciate their kind feelings, for such I believe they sincerely have, for us.—I have no doubt of their sincerity.

I hope we all suitably lament that the institution of slavery exists in the world, and that we shall do what we *consistently* can, gradually to alleviate, lessen and dispense with it, believing, as I do, that "*violence*" with it, (so long has the institution existed in our midst) that indiscreet violence will create infinitely more misery than happiness.

But when I look on the banks of the Mississippi, at the pleasant villages and in other places, see the slaves, or most of them, with comfortable cabins, *plenty of bread*, fat and happy, and then look at ENGLAND and IRELAND, into their *collieries* and other *wretched* places, where families are born, rarely if ever, to see the *day* light, in a country where by the showing of one of *their own Lords*, they have about two millions of men, women and children of their *brethren* and *sisters*, *destitute* of BREAD! dying of cold, hunger and starvation, with scarcely a helping hand—then I am forcibly struck with the *inconsistency* of these 'D. D.'s,' *leaving them*, to cross the Atlantic, to *take care of us!* But I only consider it an act of more zeal than good judgment, of which we see too many instances in *our own* country, and often with the very best of motives; but it should admonish us not to forsake "those of our own household." B.

A Discourse preached before the Second Church and Society in Boston, in commemoration of the Life and Character of the former Pastor, Rev. Henry Ware, Jr., D. D., on Sunday Oct. 1, 1843, by their minister, Chandler Robbins. With an appendix. Boston, James Munroe & Co. 1843, 8 vo. pp. 71.

Our denomination owes it to the memory of one of its most sacred leaders and guides that this tribute to his work offered in his own public, should be printed in a form which will allow of its widest circulation. Mr. Robbins has allowed a simple detail of the life and work of Dr. Ware to be the exponent of his character. His was not a character which admits of eulogy. No artificial or external grace or attraction contributed to his influence in life, and no complaints or mere epithets, no laudatory panegyric could be attached to his deserved memorial. We admire the discourse before us because it is a transfer into type of the heart's feelings, the promptings of sincere gratitude and love in the reverences of a pure character, are as distinct as the letters on the white paper. The appendix to the discourse contains many valuable letters which passed between Dr. Ware and his society, on account of his illness, and a complete list of all his published writings. We extract some paragraphs.

'And now, my friends, that I have traced my beloved predecessor, through the paths of his mortal pilgrimage, so far as they have been known to me, and as truthfully as I have been able,—what remains, but that I should endeavor, in a few words, to draw, from the scenes and actions through which we have followed him, a connected portrait of his character.

I approach this duty with a trembling hand. I never came near Mr. Ware whilst he lived, without a feeling of mingled reverence and love; and now that he is no more, I call up his moral image, I bring before me the likeness of his soul, with a still deeper emotion of sacredness and affection. If, whilst his spirit dwelt in the body; if, whilst its light beamed upon us through that benignant and earnest eye; if, whilst it meditated beneath that tranquil and capacious brow; if, when it spoke through those persuasive and serious lips; if, when it drew near to us in the intercourse of friendship, with that unequalled plainness and gentle dignity of manner, which so well became the guilelessness of its feeling, and the elevation of its intent; if, when it occupied the pulpit, with that look and air of Apostolic gravity and tenderness, which made his appearance there so impressive and so welcome; if, when it went about amongst us, doing good in that humble garb, and with that quiet alacrity of mein, befitting a messenger of the cross; if, in each of these bodily conditions, his spirit sometimes impressed us with a hallowing sensation, how much is this influence deepened, as we contemplate it abstracted from its mortal habiliments.

As it floats before my inner vision, I see the clear radiance of heaven-born Purity; I see the placid smile of Peace; I see the most rare expression of Humility mingled with Self-respect; I see the serious look of Godly fear; I see the august figure of Truth; I see the likeness of angelic Love—I see all these moral features blended gracefully together, and all quickened and glowing with intense yet chastened Activity—yes, life; spiritual life; earnest, unfaltering, God-serving life; dutiful, beneficent activity,—this is the quality that pervades and animates and distinguishes the whole.

Such are the most striking spiritual lineaments which, shining before the soul's eye, as in the mild light of heaven, are grouped together into the sainted likeness of him whose mortal countenance we shall see no more. No more, did I say? No more with the bodily vision. But the mind looks upon it now. Its portrait hangs in the heart. Every feature is true to the life. Every line and expression is perfect. We love to gaze upon it to-day; and we shall not loose it to-morrow. It will fade, only to be revived again. It will meet us in our walks. It will smile upon us at our firesides. It will brighten before us in our closets. It will appear to us in our dreams. It will not be veiled from us in our sorrows, nor be hidden from our joys. In the toils of duty, in the repose of meditation, in the days of our moral triumph, in the nights of our remorse, through all life's vicissitudes, and amidst its last solemn scenes, to many of us, who have known, and studied, and loved it, it will again and again reappear, and never, but, as when it looked upon us in the years that are gone, to make us purer, and calmer, and happier for the sight.'

[From the New World.]

CHURCH OF THE SAVIOR, AT BROOKLYN, N. Y.

Our Unitarian friends of this Church in our sister city, gave a fine 'Ladies' Tea Party' on Monday evening of last week, which was very well attended and gave marked delight and satisfaction to all concerned. The company, as they entered the lower hall, which has been recently occupied by the Mechanics' Apprentices, were greeted by fine music from the Band of the line ship North Carolina, stationed at the early part of the evening in the yard. The walls, book cases, cabinets of minerals, &c., were beautifully draperied with the national ensign and curtains of white muslin, trimmed with festoons which crossed each other, formed of pendants and wreaths of evergreens. The ceiling of the centre apartment, into which the guests were first introduced, was canopied with wreaths, and the walls decorated with superb bouquets, and large masses of vine relieved by dahlias of every hue; while directly in front an exquisite picture of the Savior, representing him in the act of breaking the bread, met the eye, and fixed the attention of every one who entered. In this apartment, and in both the spacious rooms, to which on either side this opened, were the tables, at which ladies presided, ready to serve all who came with tea or coffee. To these, and the bountiful supply of sandwiches, hot biscuits, and every variety of cake, which covered them, all were welcome throughout the entire evening, in consideration of the very moderate charge for admission. The tables were ornamented with a profusion of flowers, and green-house plants in bloom in pots: and richly furnished with china, glass, and plate.

In the course of an hour the band was removed to the floor above, where, the spacious halls of the Hamilton Literary Association presented a scene of great beauty. The centre is surmounted by a dome, and each wing by an arched ceiling; and from the centre you pass between fluted Ionic columns to the wings. These columns were twined with wreaths of evergreen studded with dahlias: while long wreaths of evergreen, crossing each other diagonally from the corners, were lifted to the middle of the arched ceiling in each wing, and to the highest point of its central dome, forming in each division of the hall a graceful canopy. At the extreme ends of the hall, three pointed arches of evergreen, intermingled with the most brilliant flowers, rose to the ceiling in front of sales' tables, at one of which were useful and fancy articles, the product of the industry and taste of the ladies, and at the other oysters served in various ways, ice-creams, jellies, &c. Another table of like character faced the principal central entrance. These tables were decorated like those below. The walls were hung with a large number of paintings, loaned by artists and amateurs; and disposed with great judgment in regard to the light, by two gentlemen whose own skill with the pencil found ample illustration among them. As this room was the chief mart, little girls flitted about, simply and sweetly dressed, who with great success tempted many around them to purchase from their baskets bouquets of the rarest flowers. The brilliancy of the lights, the elegance of the decorations, the great proportion of female beauty behind the tables and among the groups who thronged the apartments, the cheerfulness and satisfaction which spoke alike in every look and tone of all, made it a scene not often surpassed, not soon to be forgotten.

So soon as this room became crowded, the band proceeded to the Lecture Room, which is directly over this, and occupied the orchestra. The sound of the music soon lessened the crowd below; and for two hours, attracted a charming audience to the seats, who found there both new pleasure, and relief from the fatigue of prolonged promenading or standing in the rooms they had left. All seemed to appreciate this arrangement; and to be glad in turn to breathe the fresh air, partake of the rest, and enjoy the floating harmonies, of this upper hall. More universal satisfaction have we never known.

On Thursday evening, the rooms were again opened for the sake of giving the children an opportunity to participate in the pleasure, and share in promoting the objects of the occasion. They assembled in full numbers, and for four or five hours entered with all the frolic and zest of childhood and youth into the spirit of the scene. It must have been a cold heart, that did not bound with delight at witnessing the innocent happiness of those young groups. Mr. H. Russell, who gave on that evening one of his popular concerts in the Lecture-Room above, very kindly invited the children to occupy the gallery, and hear several of his songs; thus most unexpectedly adding to their enjoyment.

The Ladies who got up this entertainment, with the laudable design of contributing suitably to furnish and adorn the sanctuary, to the completion of which they are looking with all the pious interest so natural to woman, and around which they are longing to begin to cluster those associations which the lapse of time will only make holier and dearer; deserve all credit for the exuberant provision which they made for the *physical* comfort and entertainment of their guests. But for ourselves, we are free to say, that they deserve much more on other grounds. Exorbitant prices were demanded for no article of purchase; and a true womanly self-respect and dignity of manner, reigned at every table. They provided too, for the cultivation of a refined taste by appealing through the ear and the eye to the sentiment of the beautiful in nature and in art. They did more still. Belonging to a sect, of which it is yet too true, that it is 'everywhere spoken against;' and holding in the community the singular reputation of being at once all that is good in their 'works' and all that is bad in their 'faith,' lauded for the one, often by those who most hate the other, they succeeded nevertheless, in attracting a crowd of upwards of twelve hundred on the first evening alone, of the most respectable persons of every denomination from both cities, who met as Christians should. Most delightful was it, to see so many of various names gathering together amid every genial, social influence, and extending to each other the hand of fellowship and sympathy, without regard to individual peculiarities of religious opinion. There was no disguise, no concealment of objects; all was made clear and conspicuous with respect to them; and it is a good omen for the cause of a more enlightened liberality in the community, that such being the fact, the effort of these ladies was so largely encouraged.

AN OBSERVER.

LITERARY PURSUITS.—No pleasure is so little subject to wear itself out by exhausting either the materials, or the faculties of enjoyment, says the Edinburgh Review, as literary pursuits. It is one of those tastes which grow by indulgence; of which the objects become more and more numerous, and the emotions more exquisite, the greater the cultivation which it receives. It is more independent of the will of others, more independent in point of external circumstances, than almost any other source of enjoyment. The indulgence of a literary taste is naturally attended with a perception of increasing power, of a more enlarged dominion over the objects of nature, animate and inanimate, rational and irrational. It is attended with the delightful conviction of giving a higher claim upon the love and esteem of mankind, and of acquiring a greater command over those feelings and passions which render men odious to their fellow creatures. How naturally it combines with the best feelings incident to every condition of life, with what advantages it engages and employs the thoughts of the wretched, tempers and moderates the elevation of the prosperous, directs the enthusiasm of the young, and relieves the ennui of the old, has been so long felt and so often expressed with all the powers of language and genius, that it may be regarded as one of the laws to which universal assent is attached. "If all the riches of both the Indies," said the elegant and amiable Fenelon, "if the crowns of all the kingdoms of Europe were laid at my feet, in exchange for my love of reading, I would spurn them all."

CHRISTIAN REGISTER.

BOSTON, OCTOBER 21, 1843.

THE CONVENTION AT PROVIDENCE.

We brought down our account of the Convention at Providence to the adoption of the first Resolution, at the afternoon session on Wednesday. At the suggestion of Mr Hall of Providence, the fourth Resolution, which read as follows,

4. *Resolved*, That whereas Divine Providence has removed from the world our beloved Brothers, Greenwood and Ware and others, while we sympathise with the grief of their families and deplore our own loss, we render thanks to Almighty God for the power of their lives and the worth of their memories.

was then taken up. Of course there was nothing like discussion on this Resolution. The Moderator, Dr. Parkman, intimately acquainted with both Dr. Greenwood and Dr. Ware, and closely connected with the latter during his eminently useful ministry as pastor of the Second Church in this city, spoke with deep feeling of the loss which the Churches and our whole community had sustained in the death of those two servants of Christ. In a few brief sentences, full of meaning and just discrimination, he delineated their characters, alluded to the resemblances between them in the singular simplicity and sincerity of their manners, in the meekness and patience with which they endured suffering, the unremitting industry with which they labored during years of infirmity and ill health, and in the triumphant calmness and peace with which they met death, and urged upon the brethren those lessons of increased fidelity and devotedness, which these and other sad bereavements that have befallen us, should impress.

Mr Gannett then gave a deeply interesting account of his last interview with Dr. Ware a few days previous to his death; an interview which gave delightful evidence that so long as his mind retained its consciousness, his thoughts and feelings were occupied, not so much with himself, as with those great objects to which his life and ministry were devoted. In this interview Dr. Ware alluded to the meeting to be held at Providence, and while he regretted that he should not be present, he spoke with perfect cheerfulness of his approaching dissolution, and in saying that he should be present in spirit, uttered his conviction "that the Church above is not separated from the Church below." His last words at parting were "Peace and love to the brethren," a message which, as Mr Gannett delivered it, found an entrance into all our hearts. In a few earnest and eloquent words, Mr Gannett then spoke of the great lessons to be learned from his life and character, the prominent feature of which he pronounced to be "*usefulness*"—usefulness, the result not so much of extraordinary talent, vast learning and distinguished eloquence, as of devotedness, the entire consecration of every power and faculty to the high moral purposes of the Christian Ministry—a consecration which he exhorted the brethren to imitate. Mr Osgood in behalf of the younger brethren, those who passed through the Divinity School while Dr. Ware held his professorship, spoke briefly of the important influence he there exerted, and of the sentiments of affectionate reverence and gratitude cherished toward him by all, who had enjoyed the privilege of his instructions and counsels. Mr Hall spoke at some length of the character and services of Dr. Greenwood, of his important contributions to our theological and religious literature, of his strong faith, his deep piety, his elevated Christian serenity, as they were exhibited and impressed upon his own mind, in one or two interviews he had with him during the latter part of his life. When Mr Hall had finished, the members of the Convention, either at the suggestion of some one (though we heard no such suggestion made,) or obeying an instinctive impulse of respect for the memory of departed worth, now sanctified by death, stood up and in this posture adopted the resolution by an unanimous vote. It is impossible to make a record of feelings; it is impossible to convey in language an adequate conception of the interest and impressiveness of this scene. The broad shadows of evening were gathering over us, a "dim religious light" pervaded the Sanctuary, scarcely permitting us to behold the countenances of the speakers, and adding to the solemnity and force of the thrilling words they uttered, and as we separated, after our hearts had been lifted up to God in prayer, that feeling, which burst from the lips of the disciple on the Mount of transfiguration, in the exclamation, "It is good for us to be here," burned in all our breasts.

When the Convention assembled the next morning at 9 o'clock in Mr Hall's Vestry, the feeling that pervaded every heart almost was that of regret that we had determined upon holding another session. The religious services of the evening previous, held in Westminster Church, in which Mr Putnam had eloquently set forth the importance, and exhorted us to the exhibition of constancy in the great work of moral culture, a constancy having its foundation and strength in spiritual faith, closed as they were by the celebration of the Lord's Supper, these services had left upon every mind an impression indisposing to discussion, prompting rather to self-communion and a thoughtful pondering upon what we had heard, and the great themes with which our hearts had been filled. This feeling, however, soon yielded to the influences of the occasion and produced, in its re-action, a stronger expression of sympathy and a deeper and more earnest utterance of truth, than marked either of the previous sessions of the Convention. We find it impossible to give a just account of the brief, hurried, but most important and useful discussion of Thursday morning. As it was understood that the Convention was to dissolve at noon, each one felt the pressure upon him to be brief, and as a consequence, the stream of thought being brought into a narrow channel ran deep and strong.

After prayer, which was offered by Rev. Mr Angier of Milton, the Convention took up the third of the series of Resolutions presented by the business Committee, which was as follows:

3. *Resolved*, That there is pressing need of more united action in our churches, especially among our men.

The discussion of this Resolution, while a general harmony of purpose and feeling was exhibited in it, was marked by the same individuality and independence of opinion that were manifest in all the proceedings of the Convention.—It was generally conceded that the want affirmed by the Resolution did actually exist; though it was contended by some that no mean measure of social action and sympathy did already exist in most of our churches and societies; that there was a disposition, a readiness to aid, to co-operate in the advancement of any plans or efforts that manifestly tended to do good, to promote spread of Christian influences, although there might be and ought to be more of this. Some were disposed to ask for a further explanation of the meaning of the Resolution, than it bore upon its face. What is the kind of social action, what is the kind of help, the nature of the aid we want from laymen? They considered that the laity helped the pastor just so far as they help themselves, just so far as they are instructed, comforted, built up in Christian righteousness and piety. If the hearer opens his heart and conscience to the instructions of the preacher, and becomes Christian in his life and character, he helps, he encourages his pastor. What other aid do we need? Others attempted to answer this question, by setting forth the action and influence of the spirit of love pervading a church and society, producing a tender sympathy, a cordial interest of each in the welfare of all, inducing them ever to receive and treat each other as brethren, and to co-operate, by various modes of social action, to promote growth in grace among themselves, and to extend the influence and power of truth over others. The differences in the character and capacities of different clergymen, and in the condition and materials of different societies, as connected with this subject, were alluded to and strongly set forth by some of the speakers, as a matter worthy of consideration. Some men have a tact, a capacity for producing social sympathy and action, which is not given to others, whose deficiency in this respect is abundantly compensated from their rich powers of another kind. Some parishes are favorably situated for social action and sympathy. They are gathered in a quiet community, a country town or village, where of necessity almost all know each other, and meet each other continually in the course of the week. In such a parish it is more easy and more important to carry the social principle into the church, and to produce an active religious sympathy and co-operation among the members, than in a society gathered from all quarters and all classes of a large city, sustaining different social relations, and never meeting perhaps from Monday morning to Saturday night. It was contended therefore that every man ought to regard his own gifts and position in the modes of usefulness he should adopt, and the extent to which he aimed to produce or to depend upon social action. Individual conversions, the bringing of souls and of every soul within the reach of his influence to Christ, was argued by some also as the great point to which the first, constant unremitted exertions of the minister should be directed.—Christianity is addressed to the individual. It aims to establish its kingdom in the heart, its dominion over the conscience of the individual.—It is effectual, it makes real progress in the world only as it does this. It is the duty and object of the minister to do this. He should aim to touch the heart, to wake up the conscience of every individual waiting upon his ministry, to the perception of the spiritual condition and relation that attach to his being; and in proportion as he does this, all the social religion and sympathy and co-operation that are needed, or can be made useful, will follow as a necessary result—because the moment any human soul comes to recognise heartily and solemnly, its immortality and accountability to God as its Father and Judge, that moment it regards every other soul in the same light, and is filled with love and prompted to effort in its behalf. Let the minister do his work upon the individual hearts of his congregation, and he can need no aid from laymen which they will not be ready to offer, desire no social action for which they will not be prepared. Social religious sympathy and co-operation are to be regarded as the result, the fruit of the work done by the minister upon the individual soul, rather than as the means of doing that work, as an element to be exhibited in the religious life and character, rather than as the basis of that character, the fountain of the life of God in the soul of man. Much was said also by one of the brethren, and said with that extraordinary freedom and eloquence of extempore utterance which belongs only to him, of the importance of union and sympathy, a sympathy of purpose and a union of action, among the clergy themselves. Let the people see the clergy zealously and heartily co-operating in efforts to carry forward the Gospel, and there will be no lukewarmness or indifference among them. Some just and appropriate remarks were made also toward the close of the discussion, on the spirit of mutual respect, confidence and kind feeling that prevailed between the clergy and the laity in our denomination. The Resolution was unanimously adopted.

The second of the series of Resolutions, viz:

2. *Resolved*, That as the spirit of reverence is too little cherished in our land, devotion should have a more prominent place both in public worship and personal culture,

together with the following, submitted through the business Committee, by Rev. Mr Brooks of New York,

"*Resolved*, That regarding the Christian Church as an organized communion of believers, we are called upon to make new efforts in behalf of its peculiar ordinances,"

were then taken up.

The brief discussion which followed, related chiefly to the first of these resolutions. The importance of the subject seemed to be deeply felt by all the brethren, who had opportunity to speak during the short time that could be given to it. The irreverance that prevails in the congregations of all denominations, the prominence assigned to the instructive over the devotional part of our services of public worship, the critical spirit in which many go to church, the question often every where asked, "who is going to preach?" as if the great object were not to worship God in humility of heart, but to hang upon the lips of some favorite preacher, these things were forcibly set forth. The causes and the remedies of this state of things, the means of exciting devotion, the posture and modes of performing devotional exercises were briefly alluded to. The importance of bringing devotion to bear upon life and character, the fact that people may be very devout, so far as forms go, and may really think themselves devout in consequence of their exact observance of devotional ceremonies, while they are dissolute and depraved in conduct, as is illustrated by multitudes in Italy among the clergy as well as laity, the supreme importance of habits of sincere, spiritual, private communion with God, and the forms and modes in which this communion is to be held; these topics were enforced by one of the brethren in tones of deep and earnest emotion. The importance of the Church as organized in our congregational societies, and the beauty, and significance, and influence of its ordinances, and the mode of awakening greater interest in them, a more general heartfelt devout observance was urged by Mr Brooks, with whom the foregoing Resolution to that effect originated. The hour agreed upon for dissolving the Convention having arrived, the question was taken and both the Resolutions adopted. Resolutions were then passed to the thanks of the Convention to the pastors and people, to all our brethren in Providence, for their considerate kindness and hospitality in the provision so abundantly made for our comfort and convenience, and to the organists and choirs of the churches for their acceptable aid in the religious services held by the Convention, were then unanimously passed.—Mr Hall with evident emotion replied to these Resolutions in a few appropriate words. Prayer was then offered by the Moderator and the Convention dissolved, and the brethren departed to their homes, and as the spirit of God, the spirit of peace and love was evidently in the midst of them when assembled, we trust that spirit may follow them and abide with them in their separate spheres of labor.

THE JEWS IN THE CITY OF NEW YORK.

The following information, which is furnished to the New York Observer by the Recording Secretary of one of the philanthropic societies of New York, will be very interesting to our readers. We have long desired to learn something concerning the number, opinions and religious operations of the Israelites in these United States. Such information would be most valuable to us if it came from themselves. But since the publication of M. M. Noah's pamphlet, we have met with nothing upon this subject on which we could rely. It is well known that in New York, in Cincinnati, in Richmond and other of our cities, some of the most respectable and estimable families still confine their faith to the elder revelation. All of this faith, whom we have ever known, use our common version of the Scriptures in their houses, the New Testament being bound up with the old. How much not only Roman Catholic, but also Trinitarian and Calvinistic views of Christianity, may have contributed to make odious to Jews a faith which was first rejected as a disappointment, a withering of fond and proud hopes, we will not attempt to discuss. But our firm convictions on this matter would allow us to say a great deal.

'At a meeting of the Board of Directors of the American Society for Meliorating the Condition of the Jews, held in this city on the 12th December last, the city agent of the Board was requested to collect all the information his visits among the Jews might afford him under the following or similar heads, viz.

1. The number of Jews now residing in this city.
2. The relative proportions of German, Dutch, Polish and other Jews.
3. The nature of their occupations.
4. The number of poor among them as nearly as can be estimated, and the degree of their poverty.
5. The number of children, and whether instructed, and how.
6. The extent of their acquaintance with the Hebrew, German and English languages.
7. The nature of their opinions of Christianity.
8. The degree of their attachment to Judaism.
9. Their views on the subject of their own restoration and future condition.
10. The number of synagogues in this city, and how attended.

On the 9th October instant, the city agent, Mr. James Forrester, presented to the Board a report containing the following answers to the foregoing inquiries:

1. The number of Jews residing in this city is supposed to be ten thousand, including children twelve years old.

2. The proportion of Jews in the city, of different nations, may be estimated as follows:—out of every hundred there are probably 52 Germans, 11 Americans, 8 Polish, 7 Prussian, 6 Dutch, 5 Portuguese, 4 English, 3 French, 2 Austrian, and 2 Spanish.

3. As to their occupations, many of them are merchants, some are dealers in liquors, others have stores of dry goods; more than one-half are pedlers, a number of them are brokers, shoemakers and tailors, and there are a few butchers.

4. But few Jews in the city are wealthy when compared with their brethren in England and Germany, but there are a number who are in comfortable circumstances. More than one-half may be said to be poor, and how they make out to live and pay their rent, the agent connot divine. Some of them are extremely poor, and are often assisted by their brethren.

5. As it regards Jewish children, the agent believes that for every hundred families, there are two hundred children under twelve years old. Some families have six children, others four, others three, some two, and some one; and a very few have none. The Jews teach their children to know the Hebrew letters when very young; they can generally read the Hebrew prayers when they are eight years old, but few of them understand what they do read. A few send their children to the Public Schools and Christian Sabbath schools. They have a number of Saturday Schools, which they call Sabbath schools. They have also day schools, where they are taught Hebrew and German and English: these schools are taught by Jews.

6. As far as the agent can ascertain, not more than one out of twenty, of the poorer class of Jews in the city, understand the Hebrew language perfectly; yet many can read it fluently. The German, Holland, and Prussian Jews are taught to read in Christian schools before they leave their native countries. After they have been a year here, they can speak broken English, so that they can buy and sell.

7. The most of the Jews with whom the agent has conversed on the subject of Christianity, frankly acknowledge that Jesus Christ, its founder, was a good man (but not God and man,) and that he taught good doctrine and precepts. They say, "If a man is born of Christian parents, let him be a good man, and strictly obey the commandments of God, and it will be well with him in this life, and in the world to come; and if a man is born of Jewish parents, let him be honest and upright in all his dealings, and strictly obey the laws of God as they are found in the five books of Moses, and he will be saved at the day of the grand judgment." The Jews in some measure respect the Protestants, but despise and detest the Roman Catholics, as men who plundered and murdered their fathers.

8. The Jews in this city (with a few exceptions,) are strongly attached to Judaism. They try to make it appear that it was the first religion; and they say "it will be the last;" and when asked who was the first Jew, they answer "Abraham." They forget that God had his church before Abraham's day.

9. The Jews, as far as the agent knows, (the infidels excepted, and they are few,) are all firm believers in the restoration of their people to the land promised to their father Abraham and to his seed; but there is not one of them that will predict when that thing will take place. Their expectation is that their long looked for Messiah will come as a great earthly prince, and will by the power of his arms subdue all opposition, and afterwards their condition as a nation will be happy to the end of time.

10. There are nine synagogues in the city; three of them well attended, the other six not so well.

For other information concerning the Jews the agent referred the board to his daily journal.

On motion, the Report was accepted and adopted, and an abstract ordered to be published in the weekly religious papers of this city.—

ALEX. M. BURRILL,
Recording Secretary A. S. M. C. Jews.'

DEPUTATION FROM THE SCOTCH CHURCH.

This deputation is expected very soon to arrive in this country. Their errand is to appeal to the sympathies of the Independents, the Congregationalists and the Presbyterians of this country, for charitable aid to enable them to build new Church edifices in place of those which they have resigned. This is certainly a most remarkable errand, and indicates a strange state of things in a Christian country. When England cast aside the Roman for the Protestant faith, there was not so large a proportion of her clergy ready for the change, as are now found in Scotland in favor of the change which has taken place there. Small causes make great differences; for it so happened that at the time of the English Reformation Henry VIII., wished to change his wife, as well as to change the religion of the realm, and the Pope stood in the way of both changes. But Parliament, if it could not change the faith of England, could change the direction of its Ecclesiastical property, and so the Universities, the Church edifices, the tithes and the funded charities passed into the hands of the Protestants.

Dr. Chalmers has lately published a letter giving a statement of the wants and prospects and numerical strength of the Free Scotch Church. How sadly the Doctor as he wrote this document, must have looked back to his visit to London in 1839, for the purpose of delivering his famous course of lectures upon the excellent operation, the sanctified uses, and therefore the divine authority of Church Establishments. He then thought it a wise and good plan for government to take the Church under its patronage and to force its support from the people. He has now quarrelled with government for the terms on which it agrees to exercise its patronage and authority. He, with four hundred and seventy ministers who were settled over congregations, have renounced the Establishment, forfeited its pay and left their Church edifices, their congregations following them. For the most part the new secession party (for as our readers know, there was a former secession party of which Dr. Wardlaw is the leader and guide) embraces the poorer classes, the nobility and gentry being principally left behind. Some of the seceding congregations are very large and for convenience sake, must be divided. Dr. Chalmers says that at least six hundred houses of worship must be constructed, at an expense, by the lowest estimate, of more than a million and a half of dollars. Of course the seceders must continue to be taxed for the support of the old Church, just as the Dissenters of England, and the Papists of Ireland, are taxed to support the English Church. The seceders therefore seem to have the same claim which Hottentots and Pawnees who live under an unpropitious state of society, have upon the sympathies of Christians. We should not be surprised if the begging deputation to this country were to raise a third of the whole sum.

THE BOSTON RECORDER.

This paper which is the oldest religious paper in the world, has been for twenty-five years, nearly the whole period of its existence, published by Mr. Nathaniel Willis of this city. He has been universally respected in this community for his probity and Christian worth. The paper during this time has, of course, had several Editors, and there has been much warfare between it and the Register. Calvinism we should always resist even if the angles of the seven Churches were to preach it. The Recorder has contained at intervals much severe abuse of the College at Cambridge, much vituperation of Unitarianism, and many very incorrect statements of our opinions and measures. Still we have read it with interest for the good which it has embraced, for its excellent articles on doctrinal and practical religion, its antiquarian statistics, its biographies of worthy persons, its views of current literature, its missionary information, &c., nor are we so bigoted in the attachment of our whole souls and minds to our own views and convictions, as to deny that the Recorder has contributed a vast amount of good to the interests of true Christianity, to the edification of Christians, and to the welfare of the Church. We wish for its venerable publisher in his retirement many happy years of quiet enjoyment from the memory of a useful life, and all the blessings earthly and heavenly, of the religion which he has exemplified in life, better than he has always done in type.

Some few years since, under an impression that the Recorder did not come up to the mark in Calvinism, the 'New England Puritan' was established, which, we are told, has now the larger circulation. The ideal which the Editors of this younger sheet hold up before themselves is the old Puritanism of New England. They wish to call back all the sentiments, usages, opinions and measures, which were identified with the early religious peculiarities of New England. We view their task as in every respect utterly hopeless. If they could restore the deep and high souled piety of the Pilgrims, their elevation and dignity of character, their perfect freedom from cant and intrigue, we should rejoice. But the ideal is rather formed from the state of things which existed under the second generation born on this soil, and that was a generation which we wish to try to forget if possible. Those who belonged to it were infinitely preferable as *forefathers* to what they would be as *contemporaries*. We love them at a distance; they were wholly unlike their grandparents. The vision may be pleasant to the Editors of the Puritan, but it is not so to us.

The Boston Recorder has passed into the hands of the Rev. Martin Moore of Barre, who will assume the Editorship of it in January next.

UNITARIANISM IN CONNECTICUT.

It will be gratifying to the friends of liberal Christianity, to learn that the Unitarian movement, in Connecticut, is going steadily, and strongly forward. A new meeting-house is now building at Southington, a beautiful town in the centre of the State, and the Rev. Dr. Brazer, of Salem, is already engaged to deliver the dedicatory Sermon. J. Olney, Esq., well known to the Unitarian community, as an able and zealous supporter of our faith, is unwearied in his exertions to build up the Church and Society at Southington, and diffuse the spirit of the Gospel through his State. Dr. Saltmarsh also, of Hartford, labors with all zeal, and we hope his exertions will be successful. We may hope, before long, to see a meeting-house and flourishing Society, not only in Southington, but in Hartford and many other places. It will be remembered, that the condition and wants of Connecticut, were, early in the last spring, presented to some of our Societies, by the Rev. A. C. L. Arnold, now of Nashua, N. H. It is to be hoped that there may be an increasing interest felt in the progress of right principles and Christian knowledge in that region of indifference, blindness and spiritual death, and that some portion of the generous contributions of Unitarians and Unitarian Churches, may be devoted to the promotion of the cause of religion there. We hope that some of our wealthy parishes will take the Society at Stonington under its particular care.

UNITARIAN SOCIETY IN MONTREAL, LOWER CANADA.

We copy from the 'Northern Whig' of Sept. 19, published in Belfast, Ireland, the following account of the ordination of the minister elect of our promising Society in Montreal.

'A regular call having been forwarded, by the Unitarian congregation of Montreal, Lower Canada, to the Rev. John Cordner, accompanied by a memorial to the Remonstrant Presbytery of Bangor, for his ordination, that body, assisted by some members of the Presbytery of Armagh, proceeded to ordain him to the charge of that interesting congregation, on Tuesday, the 12th instant, in the York street Remonstrant Meeting-house. The Rev. Jas. Davis, Banbridge, preached an eloquent and impressive discourse, from Romans viii., 32. Presbyterian ordination was explained and defended by the Rev. Alexander Orr, Ballyhemlin. Mr. Cordner then briefly explained his views upon some of the more prominent doctrines of the Christian religion; after which, by laying on of hands, he was set apart to the office of the ministry. Dr. Montgomery was originally appointed to offer up the ordination prayer, but, in consequence of his absence, at the funeral of his lamented friend, the Rev. William Porter, of Newtownlemavady (one of the fathers of the Remonstrant Synod) that solemn part of the service was performed by the Reverend Alexander Orr. The charge was delivered by the Rev. J. Davis; who pointed out, at considerable length, the difficulties which the young minister would have to encounter, especially as he was about to take charge of an infant congregation in a distant land, where he would have, almost alone, to contend with ignorance, prejudice, and error; but he was not alone—for 'God would be with him.' The Reverend Gentleman also dwelt, at some length, on the encouragements and prospects that should cheer and animate him in his arduous and responsible duties; and concluded by giving him some salutary advice as to his public and private walk.'

On the following Friday a soiree was held in the Fountain street school room attended by the principal Unitarians of the town and neighborhood, as a token of respect to the minister before his departure. The venerable and honored Rev. Dr. Montgomery presided, and in a series of animated addresses, the highest testimonials of regard were expressed for Mr. Cordner. In the course of the evening a gift of affection was presented to him.

'The testimonial consisted of twenty two valuable and elegantly bound volumes of standard theological literature; comprising Dr. Adam Clarke's Commentary, Horne's Introduction to the Critical Study of the Scriptures, Eusebius's Ecclesiastical History, Translations of the Prophets, by Lowth, Blayney, Newcome, and others; Hewlett's Commentary on the Old and New Testaments, and Waddington's Church History. Each volume contained, beautifully executed on satin, a presentation print, of which the following is a copy:—'Presented to the Rev. John Cordner, by a few of his personal friends, and others interested in the spread of genuine Christianity, previous to his departure for Montreal, Lower Canada, to undertake the pastoral care of the Unitarian congregation of that city; as a tribute of their esteem and regard for him, as a young and promising minister, and expressive of their best wishes for his own prosperity, and the success of his labors amongst the little flock, of which he is about to become the shepherd.—Belfast, 15th September, 1843.'

We certainly feel deeply grateful to the meeting for the expressions of esteem and gratitude which were frequently uttered, towards the Unitarians of New England. Mr. Cordner is to make a visit to us before undertaking his charge. Let him be received with sympathy and attentions.

Another entertainment was made for Mr. Cordner by the 'First Presbyterian congregation of Newry' on the 22d ult.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. I.

The period of Puritanism may be dated from the middle of the 16th, to a little past the middle of the 17th century. During this time we may reckon four parties, either in, or related to, the Anglican Church. First, the Catholic party, which held, through the aid of government, the supremacy during the reign of Queen Mary. Second, the Episcopal party, which was the dominant one during the reign of Edward VI., Elizabeth, James and Charles I. Third, the Conformists, who submitted, though reluctantly and with many protestations, to the authority of the national church. Fourth, the 'rigid Separation,' which seceded from the Establishment, and denounced it as corrupt and anti-christian, and had the ascendancy during the 'Commonwealth.'

The Pilgrims who settled Plymouth, 1620, belonged to the 'rigid Separation;' but those who settled at the bottom of Massachusetts Bay, were of 'the third' party, the reluctant Conformists. They had never separated themselves from the Church of England. Though very uneasy under her exactions and hierarchy, they nevertheless, acknowledged her to be a true church of Christ, and continued in her communion. Winthrop and his associates, immediately before their embarkation, 1620, published an address to the members of the Church of England, in which they express great esteem and affection for their venerable 'Mother.' They were very cautious to admit none of 'the rigid Separation' into their colony. From the Rev. Ralph Smith, and the Rev. Mr. Bright, who were admitted to the privilege of a passage with Higginson and Skelton, 1629, they exacted a solemn pledge that they would not, without a special license from the General Court, exercise their ministry within the territory of Massachusetts. Smith was designed for Plymouth, and Bright, probably never exercised a regular ministry in America. He seems to have been a much more liberal man than his brethren.

Our Puritan ancestors, of the Massachusetts colony, were not endowed with the gift of *foreknowledge*. They seem to have anticipated trouble from the Separatists. But the event proved that while the 'rigid Separation' gave them no annoyance, troubles multiplied upon them from a source altogether unsuspected. They harbored a prejudice against their brethren at Plymouth, and probably intended to have but little, and that little a guarded, intercourse with them. It was not long, however, before the brethren in Massachusetts were as 'rigid Separatists,' as those at Plymouth. They became such imperceptibly, from the natural influence of circumstances. Having established an ecclesiastical polity, totally different from that of the Church of England, and not admitting the principle of toleration, they unexpectedly found themselves separated from their mother-church, for which they had professed, and probably felt, a devout reverence. If they continued to hold communion with Episcopalians, they must reciprocate the privilege, and admit Episcopalians to their own communion. But this would infringe upon the principle of *uniformity* which they were resolved strictly to maintain. Some few Episcopalians were among the immigrants, two brothers, the Browns, and Mr. Vinal, who expected indulgence. But they were disallowed the liberty of using 'the book of common prayer,' in public worship. The Browns complained, demanded compensation for damages, and having perhaps, obtained some redress, returned in disgust to England.

There doubtless was but little difference, in their ecclesiastical views, between the brethren at Plymouth and those of Massachusetts, at the time of immigration. The asperity of the Brownists had been much softened under the mild and enlightened influence of Robinson. They did not quit Holland as they entered it. Robinson was the rarest man of his age. He cultivated the grace of charity, while his brethren cherished that of being *steadfast and immovable in the faith*. The consequence was that he was more charitable 'than they all.' No other man could then say, as Robinson did say, 'I believe that God has more light to shed forth upon His church. And I charge you, my brethren, to be as ready and willing to receive what shall yet come from others, as you have been to receive what may have come from me.'

There was, however, a great difference in the circumstances of the two colonies. Those of Plymouth were comparatively poor, and those of Massachusets rich. The people of Plymouth had to endure a hard struggle with debt and poverty. They lived without a minister for ten years. And perhaps they never had more than one, in Plymouth colony, to twenty in Massachusetts. This colony, in wealth, intelligence and respectability of character, was, probably, unmatched by any other which ever migrated to a distant wilderness. A large proportion of them belonged to the *gentlemen-class*, the class next below the nobility. Winthrop, Johnson, Haynes, Dudley, Endicott, Ludlow, Saltonstall, Coddington, Bradstreet, Bellingham, Pynchon, Vassal and others, were rich men. Haynes is said to have had an estate in England worth £10,000 a year. Johnson is reported to have been the wealthiest of all the immigrants. Two of these, Isaac Johnson and Sir Richard Saltonstall, married daughters of the Earl of Lenox. The colony was eminently and incomparably strong in regard to the Christian Ministry. About forty ministers had arrived within the space of ten years. Most of the churches immediately had two, generally distinguished as *pastor* and *teacher*. Wilson and Cotton in Boston, James and Symmes in Charlestown, Maverick and Wareham, in Dorchester, Wild and Elliot, in Roxbury, Bulkley and Fiske, in Concord, Whiting and Cobbitt, in Lynn, Higginson and Skelton, in Salem, Noyes and Parker, in Newbury, Phillips and Knowles, in Watertown, Ward was alone at Ipswich, Ezekiel Rogers at Rowley, and Thomas Hooker, at Newton. And these ministers were distinguished men. Some of them left scarcely any superiors in England. Cotton, Hooker and Davenport sustained a first rate reputation among their clerical brethren in their native country. Nothing but persecution at home, could have brought them to this wilderness of America. Of the fathers of New England, the following—and probably others—were authors of books, all of whom, with the exception of three or four, were ministers. John Winthrop, John Cotton, Thomas Hooker, Thomas Weld, Thomas Shepherd, George Phillips, Nathaniel Ward, John Norton, Nathaniel Morton, Charles Morton, Thomas Morton, Thomas Parker, James Noyes, Edward Johnson, Thomas Cobbett, Samuel Whiting, Peter Bulkley, Samuel Stone, John Allen, Urian Oakes; Roger Williams, Richard Mather, John Elliot.

The printed works of Mr. Cotton, are voluminous, nearly thirty in number. The most important are entitled as follows: 'An Abstract of the laws of New England, being a Compend of such of the Laws of Moses as are of perpetual obligation.' 'The true Constitution of a particular visible Church.' 'The Keys of the Kingdom of Heaven and the powers of them.' 'The way of the Con. Churches cleared, in opposition to Baylie and Rutherford.' And then his long controversy with Roger Williams, on the subject of religious liberty.

Governor Winthrop kept a Journal of the events in the country for about twenty years. It is printed in two octavo vols. Mr. Hooker may be accounted the ablest writer of the New England Fathers. His most celebrated work was entitled, 'The Survey of the sum of Church Discipline.' It was published in England, under the supervision of Dr. Goodwin, who says of it: 'To preface anything to this treatise, would be like laying paint upon polished marble, or adding light to the natural sun.' About one hundred of Mr. Hooker's Sermons were published in England—there was no printing press then in America.

Father Weld, of Roxbury, wrote 'A short story of the rise, reign and ruin of Antinomians, Familists and Libertines, that infested New England.' Also five or six other publications.

Father Ward, of Ipswich, 'an eccentric genius and learned divine,'—perhaps more properly described as an honest, ingenious wag,—was bred a lawyer, travelled in Germany, took up his residence at Heidelberg, and then became acquainted with the celebrated Pareus, who persuaded him to change his profession for the gospel ministry; was settled at Stundon, Eng.; came to America, 1634, being then 64 years old. He wrote 'The simple Cobler, of Agawam,' a partizan political work, and a strange medley of wit, shrewdness and original observation, expressed in quaint and obsolete language. He also wrote 'The simple Cobler's boy, with his cap full of currants.' These works, especially the former, have been popular and passed through many editions.

Mr. W. returned to England, 1638, and was succeeded at Ipswich, by Norton and N. Rogers. Mr. N. was the first man in New England, for scholarship and logical acuteness. He was employed to write an answer to the questions concerning Church Government, which Apolonius, by a request of the Divines of Zealand, had sent over to those of New England. It was composed in 'pure, elegant Latin,' 1645. The work has been much admired. He wrote, by desire of the General Court, an answer to a book, entitled, 'The meritorious price of man's redemption.' Another of his works is called 'The Orthodox Evangelist.' He, moreover, wrote an answer to the communication from that remarkable Catholic—not Romanist—John Dury, a Scotchman. He had conceived the plan of reconciling and uniting in one organization, all the different sects of Protestants; a plan similar to that which had previously been unsuccessfully attempted by the early Reformers in Germany, by means of the famous Symbol, the 'Concordat.' Had they simply taken the New Testament for their platform, something desirable might have been effected. Dury was more intent, active and persevering in this cause than any other man. He travelled in all the Protestant countries of Europe, writing, exhorting, praying and agitating the subject with the most intrepid and invincible patience. He made applications and addresses to ministers and magistrates, princes and kings. But though many commended his design and admired his disinterestedness and Christian zeal, yet few, or none so sympathized with him as to afford him any assistance. Having undergone the most trying vexations, he was compelled to desist and fold up his arms in despair. Mr. Norton replied to his communication, in the name of the ministers of New England, to whom it was addressed. It contained high commendations, but no pledge of aiding the coalition.

Nathaniel Morton, Secretary of the Plymouth colony, wrote the famous 'Memorial' containing the history of the two colonies for the space of full forty years: also, the history of the Plymouth Church, and half a dozen smaller works, such as the 'peacemaker;' 'foolish pride;' 'season of birds;' 'the stork in the heavens;' 'meditations;' 'the good way for wise men to walk in.'

Rev. James Noyes of Newbury, an eminent classical scholar, wrote and published, 'the mystical temple measured; or the instituted Church of Christ.' Also, 'Moses and Aaron, or the rights of Church and State,' in which he asserted the sacredness of the persons of kings and the sacrilege of putting them to death.

Rev. Thomas Parker, Colleague of Mr. Noyes, Newbury. It is reported of him that 'he could converse in Latin, Greek, Hebrew and occasionally in Arabic.' He published a 'tract on original sin;' 'the vision and prophecies of Daniel expounded;' and a preface to Mr. Noyes' 'Survey of the Temple mystical.'

Rev. Mr. Shepherd of Cambridge published, 'the morality of the Sabbath;' 'the matter of the visible Church;' 'the Church-membership of little children;' 'on drunkenness;' 'subjection to Christ;' 'the sincere convert;' 'the sound believer;' 'the parable of the ten virgins.'

Rev. Mr. Cobbett wrote tracts separately on the 'first commandment;' on the second—on the fifth; 'on toleration and the duties of Magistrates;' 'a vindication of the government of New England; a defence of infant baptism.'

Rev. Mr. Whiting of Lynn was the author of 'the last judgment;' 'Abraham interceding for Sodom;' 'a volume of Sermons.' Mr. Edward Johnson, layman, published 'the woman in the wilderness.'

This account of authorship might be much further extended. S. F.

JESUS CHRIST THE ONLY FOUNDATION.

Jesus Christ is the foundation, and the only foundation, because he, and he alone, was invested with original authority from the Father who sent him. To this authority, he himself expressly appeals, distinctly and pointedly, disclaiming the possible imputation of teaching anything on his own authority. 'I have not spoken of myself,' he says, 'but the Father which sent me, he gave me a commandment what I should say, and what I should speak.' Who else can claim authority like this? the immediate and conscious reception of the truths he has to communicate, from the original fount of inspiration, the greater Father of lights, from whom cometh down every good and perfect gift! This is the true and the only foundation, because it is laid, not by man's wisdom, not by the erring speculations of human reason, but by the wisdom of God, the all-wise, the unerring, the perfect. Other foundation that shall bear the final test, can no man lay; Christ is the divinely authorized and wholly infallible teacher; and whatever contradicts his word, or presents a different ground of hope, will be found to be worse than profitless and vain. 'Heaven and earth' he says, 'shall pass away, but my words shall not pass away.' No, for his word is the word of God, his commandment, the commandment *given* to him by the Father, who sent him—his warnings, the commissioned sanctions of infinite purity and holiness—his promises, the delegated overtures of divine love and mercy—his assurances of eternal life to the spiritual, and of pardon to the penitent, the entrusted motives, consolations and encouragements, of infinite wisdom, benevolence and compassion. Never man spake like this man, as on account of the wisdom and persuasiveness of his speech, so on account of the authority with which he taught; an authority, which shone so conspicuously in all he said and did, as to impress immediate conviction upon every person of pure and candid mind, who listened to his words, or witnessed his wonderful deeds. 'Ye believe in God,' he says to his disciples, 'believe also in

me.' And how, if we truly believe in God, can we fail to believe in him! How can we fail to recognize in him, the foundation of all certain religious faith and knowledge and hope, him whom the Father sanctified and sent, whose authority he sanctioned by so many signs and wonders, in whose character as the perfect reflection of his own, he hath shined in our hearts to give us the light of the knowledge of his own glory. At whose baptism the heavens were opened, and a voice was heard saying 'this is my beloved Son in whom I am well pleased,' hear him—at whose transfiguration upon the mount, a similar attestation was again given,—whose supplications called down from heaven an audible response—at whose crucifixion darkness shrouded the land, the veil of the temple was rent in twain, the earth quaked and the rocks rent, and the graves opened, as if a thrill of horror went to the very heart of nature, at the consummation of the awful sacrilege, the death of God's anointed—who by God's power burst from the tomb and rose again from the dead, appearing again to his disciples, and finally, when he had communicated his last instructions and consolations, ascending again to heaven whence he came. Surely this being, and none other, is the true light of the world, the infallible teacher, the divine exemplar, the fountain of our hopes, the author and the finisher of our faith. 'Other foundation can no man lay, than that which is laid, which is Jesus Christ,' Jesus the anointed, anointed with power and wisdom from the Father on high.

OF WHAT IS JESUS CHRIST THE FOUNDATION!

In the first place he is the foundation of *all certain religious knowledge*. All that we know with certainty of the being and character of God, of human duty, of the nature, relations and destiny of the human soul, are derived from him. All the knowledge on these subjects that we can depend upon as at once positive and clear, has been *communicated* to us by Jesus Christ, the author and finisher of our faith, or ascertained through the guidance of the great elementary truths embodied in his Gospel. He is, as he claimed to be, "the light of the world;" and without the illumination which his doctrines and precepts sheds upon the great problems of God's character, and man's destiny, and upon solemn questions of human responsibilities and duties, we should be groping still in the darkness and doubt of heathenism, or the partial and mysty light of a revelation suited only to the infancy of the human mind, and but poorly adapted to its multiplied wants, and its more deep and varied experiences.

The fundamental principles of our religious knowledge, so far as they have any definite form and fixed certainty, we have derived from the plain but authoritative instructions of Jesus Christ. In these, all that is definite in our faith, all that is clear and certain in our knowledge, has its foundation. And all attainments in Theology since the promulgation of the Gospel, are only so far sound, and so far destined to survive, as they have recognised and grasped in their simplicity and comprehensiveness the representations there given of God and duty, and the conditions of the soul's immortal welfare. "Other foundation can no man lay, than that is laid, which is Jesus Christ." And the faithful adherence, and constant, reverent attention to this foundation, furnishes to every mind, however powerful and learned, its only security, for the soundness and safety of its religious speculations. The more closely we watch the operations and progress of our own minds, and the more thoughtfully we study the history of religious knowledge and speculation in all ages, the more ready shall we be to acknowledge the truth of our Savior's declaration, that "no man knoweth the Father, but the Son, and he to whom the Son shall reveal him." Try this question in the light of history, and personal experience. From whom have we received any clear and satisfactory knowledge of God, but from the Son, and those humble and reverent students of revelation, to whom the Son has revealed him? Plato and Socrates were wise and good men for the age in which they lived, and, we may believe, were not far from the kingdom of God. But if the least in that kingdom is greater than John the Baptist, than whom there was no greater prophet, and teacher, even in the partial illumination of Judaism, how much more is this true in regard to uninspired teachers like Socrates and Plato, and to the whole host of those philosophers and moralists, who either have known not Jesus, or have discarded the guidance of his instructions! When we examine our religious belief and knowledge, whether to ascertain, for how much of it we are indebted to our own independent reasonings and inquiries, aided only by the light of nature, or for how much of it we are indebted to the assistance of other minds, can we escape the conviction that Jesus Christ, and none other, either by his direct teachings in the Gospel, or by the instrumentality of minds reverently devoted to its study and exhibition, is the foundation of all the clear and definite knowledge we possess in relation to God's character and designs, and of those truths in regard to man's duty and destiny, which we rely upon to make us wise unto salvation, and to sustain us in all the trials and hardships of life! Who can not heartily join in the ardent exclamation and assurance of Peter, "Lord to whom shall we go! Thou hast the words of eternal life."

It may be profitable to remark in this connection, that there are causes by which even avowed and sincere christians are liable, in this age especially, when all our best literature and philosophy are so deeply imbued and tinged with the truths and sentiments of the Gospel; liable to forget their indebtedness to this very Gospel. The speculations and reasonings of the soundest and best minds upon moral and religious problems, are indebted for their soundness and satisfactoriness to the christian truths and principles and sentiments which have become part and parcel, as it were, of all well educated minds and pure hearts. But in these speculations and reasonings, the authority of the Gospel is not always expressly recognised and appealed to; its light surrounding the mind, and pervading all its avenues of perception, is improved as unconsciously as that which composes the common atmosphere that surrounds our bodies, and pervades their organs of vision and perception. And hence, from the very fact that the light of the truth is pervading every province of honest religious thought and inquiry, we are prone to forget our indebtedness to Jesus Christ, and to imagine that because the views which we hold of the being, character and providence of God, and of human duty and hope, are accordant with the suggestions of nature, and the dictates of reason, that therefore, to the unassisted efforts of natural reason, we are indebted for these clear and satisfactory ideas, whereas in the history of their discovery and elaboration, the Gospel stands first and prominent—at least so far as they have any satisfactory authority, any distinct certainty.

In this day of bold speculation, and nature-worship, this reflection may convey to our minds a seasonable caution. For whatever of valuable illustration and application, nay, of extension even, of religious truth, we may be indebted to the queries of human philosophers, theologians and moralists, let us never forget that there is but one sure foundation, that no system of theology, no theory of religion can be sound, which cannot stand the test of the simple truths and principles of the Gospel, and that if not blasphemy, it is at least, the utmost proof of folly, to place Jesus of Nazareth on the same platform with Socrates and Plato, or any other human philosopher. Their claims to respect and consideration, their claims in short upon our faith and reverence, rest upon grounds heaven wide apart. In Jesus we behold a teacher supernaturally inspired and divinely commissioned. He spoke not his own word, but the commandment *given* to him by the Father who sent him. We can attach to this language no possible meaning, if it be not on the part of Jesus, a distinct and positive disclaimer of that authority merely, which belongs to the inspiration of common human reason, though the highest that man ever possessed, and if it be not as distinct and positive an assertion of an inspiration in his case, to which no man, not supernaturally endowed and commissioned, can, without irreverence, shocking alike to faith and reason, pretend.

STANZAS.

Composed upon the shore of the Atlantic.

Strength! strength, to speak the wildering thoughts that steal
Across my fevered mind as now I stand
Upon thy sandy barrier! How the peal
Of thy hoarse thunder shakes the solid land,
And startles e'en thy worshipper with fear
Which struggles with the joy that binds her here!

Ere one white-crested billow meets the shore,
Another follows in its mighty track,
And yet another, while the deaf'ning roar
Buries all voices that may answer back!
How weak earth's loftiest cataract to thee,
Boundless, exhaustless, ever-rolling sea!

With fervent joy I watch the billows rise,
And bathe the sands and melt away in foam,
Bound by unnumbered and mysterious ties,
To the deep caverns of their ocean home!
A crystal flood, whose depths one piercing eye—
One only—through the darkness can descry!

Hark! for the waters wage a fearful strife,
Like maddened armies on the battle field,
Where nations freely barter life for life,
But *here* no bleeding trophies are revealed!
A realm's artillery were dumb beside
This splendid mockery of human pride!

Wonderful agent in Almighty hand
For good or ill, thou baffl'st all my thought,
And leav'st me as a wondering child to stand
In mute amazement at the marvels wrought!
I shall not leave thee when afar I stray—
My soul must bear thy impress on its way!

Boston, Mass. H. J. W.

NOYES' TRANSLATIONS.

James Munroe & Co., have issued a new edition of Dr. Noyes' Translation of the Prophets, Vol. 1, containing Joel, Amos, Hosea, Isaiah and Micah. This new edition is of increased value on account of the additions and corrections which it contains. The whole series of volumes, from the pen of this accomplished Hebrew scholar, may now be obtained in an uniform shape, and is of great value, and of high importance to all students of the Bible. Common readers will be surprised to observe how many passages, which are unintelligible to them in the common version, are here made plain and significant by a slight change of expression, of the meaning of a single word, or the turn of a sentence. We should advise all who wish to procure a set of these translations to make haste to obtain one; it is a purchase which they will never regret. A sonnet addressed to the Translator, by the late Henry Ware, will be found on our fourth page.

ORDINATION AT JAMAICA PLAIN.

On Wednesday last, Mr. Joseph Henry Allen, late of the Theological School at Cambridge, was ordained as Colleague Pastor of the Third Congregational Church in Roxbury.

The exercises of this occasion were introduced with prayer by Rev. F. T. Gray, and by selections from the Scriptures, by Rev. F. D. Huntington of this city. The Sermon was preached by Rev. Joseph Allen of Northborough, father of the candidate, from Hebrews xiii. 8. 'Jesus Christ the same yesterday, to-day and forever,' from which was shown the enduring and unchanging power of the Gospel of Christ Jesus, alike in the doctrines he taught, in the worship he prescribed, in the ordinances he appointed, in the influences which his religion has already exerted, and the yet wider influences it is destined to exert upon the world.

The Prayer of consecration was offered by Rev. E. B. Hall of Providence; the Charge was given by the Rev. Dr. Gray, who for more than fifty years has ministered as the Pastor of the Church, having recently been bereaved of a Colleague and cherished son; the Right Hand of Fellowship, was offered by Rev. John F. W. Ware, of Fall River, whose connexion with the candidate and the recent affliction to which they had together been called, in the death of their honored relative, gave to that service a peculiar solemnity of interest. The Address to the People, was offered by the Rev. George Putnam of Roxbury—and the whole service was closed by an anthem, and the benediction by the youthful Pastor.

We rejoice in the prospects of this flourishing Church. May the salutary influences of the past, unite with the hopes of the future, and the ministry of our young friend be richly blest of Him, who is the author and giver of all blessing.

Ordination at Walpole, N. H. Martin W. Willis, late of the Divinity School, Cambridge, has received and accepted a call from the Unitarian Society at Walpole, N. H., to become their pastor.

We understand that Wednesday, the 6th day of December, is fixed upon for the ordination.

Conversation and Reform. An Oration pronounced before the Peucinian Society, Bowdoin College, September 5, 1843. By Frederic H. Hedge. Published at the request of friends. Boston: Charles C. Little & James Brown. 1843.

This able discourse, full of profound thought, embodied and expressed in a style, whose classical elegance and polish have taken nothing from its boldness and vigor, will be read with deep interest. The following eloquent extracts will give our readers some idea of the spirit and character of the whole.

'Such is the individual; so compounded and conditioned he comes into life. He is the product of all the Past. However he may renounce the connection, he is always the child of his time. He can never entirely shake off that relation. All the efforts made to outstrip time, to anticipate the natural growth of man by a violent disruption of old ties and a total separation from the Past, have hitherto proved useless, or useful, if at all, in the way of caution, rather than of fruit. The experiment has often been tried. Men of ardent temper and lively imagination, impatient of existing evils, from which no period is exempt, have renounced society, broke loose from all their moorings in the actual, and sought in the boundless sea of *dissent* the promised land of Reform. They found what they carried; they carried what they were; they were what we all are—the offspring of their time.

The æronaut, who spurns the earth in his puffed balloon, is still indebted to it for his impetus and his wings: and still, with his utmost efforts, he cannot escape the sure attraction of the parent sphere. His floating island is a part of her main. He revolves with her orbit, he is sped by her winds. We who stand below and watch his motions, know that he is one us. He may dally with the clouds awhile, but his home is not there. Earth he is, and to earth he must return.

The most air-blown reformer cannot overcome the moral gravitation which connects him with his time. He owes to existing institutions the whole philosophy of his dissent, and draws, from Church and State, the very ideas by which he would fight against them, or rise above them. The individual may withdraw from society, he may spurn at all the uses of civilized life, dash the golden cup of tradition from his lips and flee to the wilderness 'where the wild asses quench their thirst.' He may find others who will accompany him in his flight; but let him not fancy that the course of reform will follow him there,—that any permanent organization can be based on dissent,—that society will relinquish the hard conquests of so many years and return again to original nature, wipe out the old civilization, and—with *rasa tabula*—begin the world anew.

Man's progress is a natural, not a voluntary growth. A divine education is evolving, in eternal procession, the divine soul. The pupil of the ages, he proceeds, in the fore-written order of events, to recover his faded image and his lost estate. The true reformers are they who accept this divine order, and humbly co-operate with it, instead of seeking to originate one of their own—who sow, like Jesus, the kingdom of God in the midst of the kingdoms of the world, and trust to

"Blossoming time
Which from seedness the bare fallow brings
To teeming foison."

There is no stand-point out of society, from which society can be reformed. "Give me where to stand," was the ancient postulate. "Find where to stand," says modern Dissent. "Stand where you are," said Goethe, "and move the world."

In this defence of Conservatism, it has been my aim to discriminate, in the general confusion of false and true which accompanies that tendency, the two principles, on which it may fairly ground a claim to the sympathy and support of educated men. I have endeavored to do full justice to a cause, whose real significance, there is reason to fear, is as little appreciated by the mass of those who espouse it, as by those who oppose. But let Conservatism, on the other hand, do justice to Reform.

In approaching this part of my subject, I feel bound to confess that the actual Conservatism of the present day, is, in the great majority of cases, based on no such ground as that which I have indicated. It is with most men, a mere prejudice, which does not care to justify itself in its own eyes. Its advocates, so far from recognizing the ideas expressed in the various reformatory movements which are going on around them, will not even recognise those on which their own cause depends. Ideas, of all kinds, are distasteful to them. Their ritual palate abhors these Gentile meats. They relish no arguments but appeals to custom and to fear. Approach them with philosophical explanations of their own views, and their sour looks confess how much they loathe the bitter drug: "*et ora tristia tentantium sensu torquebit amaror*"—all philosophy is to them "*suspect*" and has a guilty, revolutionary look. They see a traitor beneath the stole. You are not, for a moment, to admit that their cause can require such support, as if tradition were not sufficient for itself. You are expected to assume the whole burden of the Past, on the simple credit of the Past. Take no counsel of modern discoveries. Once admit an argument based on the soul, and you betray the cause. It is only substituting a *ruse* for an onset, sap for storm. All such weapons are forged by the adversary. "We are not ignorant of his devices." The only safety is in planting yourself immovably on the latter, and availing yourself of such protection, as property and numbers, popular prejudice, and the fear of change, the anathemas of the church, and the terrors of the law, have thrown around you. But beware how you parley with Reason. You must not tamper with ideas. To speculate is to surrender, to reason is to capitulate, to examine is to yield.

However practicable this method of maintaining orthodoxy may once have been, it is not practicable now. The age of menace and high-toned defiance, in matters of faith, has set, never to rise again on this quarter of the globe. The order of the old world is reversed. Inquisition has gone over to the side of Freedom. Reason is the grand inquisitor in these latter days. Her high court of last appeal is holding a long assize on all human things. Every opinion must come to that bar. The only policy for an enlightened Conservatism, in this day of judgment, is to confront Reason with Reason—to show the philosopher, that his philosophy is comprehended and seen through by a philosophy older than his, and that beneath those inquiries, which he deems so profound—deeper than Schelling sounded or Hegel drew—below the storm and the strife of the schools, there lies a region of perpetual calm, where rest the rock-foundation of Church and State, and where gushes in secret the everlasting fountain, which he who drinketh shall thirst no more.

Let the conservative do justice to Reform, and, while he guards, with priestly care, the ancient sanctities of heart and life, let him cheerfully concede whatever of falsehood and corruption and obsolete value has gathered around them; whereby Truth, in the language of Lord Bolingbroke, is made to resemble "those artificial beauties who hide their defects under dress and paint." *Pars minima est ipsa puella sui.* To deny the existence of errors, and the need of reform in Government and Religion, is only to repeat the folly and renew the evils of past centuries. It is only to provoke a violent disruption where timely concessions might heal the breach. Consider too, what manner of men they are who engage in the work of Reform.—Some of them, doubtless, men of depraved ambition, whose only aim is to ride into power on the top of some excitement into which they have lashed the public mind. But there are others of a different spirit—men of rare virtue and austere lives—

"Who, by due steps, aspire
To lay their just hands on the golden key
That opens the palace of eternity."

Men who resist not evil, but encounter force with meekness, and oppose the breastplate of an idomitable patience to gibes and sneers. Men who have learned to subdue and deny themselves. Simple livers who know neither flesh nor wine and taste "no pleasant bread," but nourish their great souls with earnest faith and living hope.

Think how vain, in dealing with such, are menace and persecution and all power but truth. Men who can live on roots and ideas are not easily daunted or overcome. They may be counted upon as sure to effect something, provided they keep themselves sane. It is related of Benjamin Franklin that, when opposed in some literary enterprise, he invited his opponents to supper, and, setting before them his usual coarse fare, bade them take notice that the man who could subsist on such diet, was not to be put down. Such are the resources and qualifications which these reformers bring to their task.—Grounded in principles and armed with ideas, by ideas and principles only can they be overcome. Concede to them what is just, that you may the better resist their unjust demands, and imitate the conservative policy of physical science by guiding the heaven-born fire which you cannot quench. The wild forces of nature yield only to nature's laws.'

Board of Education. The Board met last evening, and after some routine business, Gerardus Clark, Esq., presented and read a report from the committee to whom was referred the report of the Trustees of the 4th Ward, in relation to excluding the Bible from the Common Schools of that Ward.

The report which was very long and elaborate first noticed the objections made by the Jews of the 4th Ward against a book called "American Popular Lessons." This book the Committee examined, and could see no ground for objection against it on the part of the Jews, except that the lessons complained of were taken from the New Testament, and inculcated Christianity.—The Trustees of that Ward, however, sanctioned the complaint of the Jews, and therefore called on this Board to prevent such books being introduced into the School. But the principle thus sanctioned by the Trustees, would justify Mahometans or Hindoos in objecting against our institutions because they were opposed to their own monstrous ideas. It would also be absurd in the Jews, to ask to have those institutions changed which were in existence before they came to this country.

The report next noticed the objections made to the "Popular Lessons" by Universalists, because those lessons speak of punishments in a future state. But the Committee considered the objections on that ground altogether untenable, inasmuch as the laws of the State admit, and inculcate that there is a state of future punishment.

The objections of the Catholics to the Protestant version of the Bible and lessons taken from the Scriptures, were next refered to. The Committee considered that the objections against the Protestant version of the Bible were in effect against the Bible itself, and in their opinion the Legislature did not intend to prohibit it, as a sectarian book, nor are its doctrines sectarian. The meaning of the word sectarian, is one who holds tenets different from the established or prevailing religion of the State. The Christian religion being the religion of this State, and the Bible containiug no doctrine at variance with Christianity, it therefore cannot be considered a sectarian book. The laws of the country having also introduced the Bible into all the Law Courts the House of Refuge, and several other public institutions,—after doing so, it was not to be supposed that the Legislature intended to exclude it from the Public Schools.

Assuming that the Legislature did not intend to exclude the Bible from the Common Schools, the question then arose as to what particular version of it should be used.

The Bible is mentioned in various statutes, but in no instance is any particular version of the Bible spoken of and therefore the committee think the Legislature intended that version of the Bible in common use in this country, and not the Catholic Bible; the circulation of the latter being extremely limited in our State, and perhaps never having been seen by a great majority of the Legislature. Besides this the Catholic Bible contains notes and comments inculcating Catholicism, and no edition of it is without them, which renders it a sectarian book.

Believing therefore that the Legislature intended to permit some Bible to be introduced into the Common Schools, and that the Douay Bible could not be it, they conclude that the Protestant version was intended by the Legislature, and that it is not a sectarian book under the law of 1842. The committee are also of opinion that it is vitally important that the Bible should be retained in the Common Schools.

The report closes with two resolutions, viz: That in the opinion of this Board there are no well founded objections against the books complained of; and that the Bible without note or comment is not sectarian under the act of 1842, and that the use of it was not intended to be prohibited by that or any subsequent act.

The report was laid on the table, and ordered to be printed. [N.Y. Journal of Commerce.

The Post Office Department.—The progress of this branch of the public service is illustrative of the rapid growth of the country, and the extension of the resources of our people—their means of communicating intelligence, the advancement of population, and the settlement of the different sections of the Union. The following table will show this progress:

Years.	Receipts.	Expenditures.	No. miles.
1790.	$ 37,935	$ 32,140	7,375
1800.	280,504	213,994	3,057,964
1810.	551,684	475,969	4,694,000
1820.	1,111,927	1,160,926	8,800,000
1830.	1,919,300	1,959,109	14,500,000
1840.	4,379,313	4,627,716	34,996,525

Thus, from the small beginning of 7,315 miles of annual mail carriage, and an expenditure of $40,000, has this arisen to be one of the most useful and important Departments of our Government, requiring the agency of about 14,000 postmasters and their clerks, 3,000 contractors, besides a large number connected with the department in various ways. To carry on the complicated machinery of the General Post Office, in all its minute details, without confusion, requires system, method, and business talents of the highest order, foresight, capacity, and an attention to the business of the department unceasing and unremitting.

Buenos Ayres. A correspondent of the Boston Daily Advertiser, under date, August 18, 1843, writes thus:—

Political affairs remain in the same undecided state. The Banda Oriental Republic is represented as undergoing the process of destruction, so far as it regards the interior agricultural and pastoral interests of its inhabitants. Montevideo continues to hold out, defended mostly by foreigners, under arms. The besieging army of General Oribe, it is said, is without horses, and in turn is besieged by the forces of General Rivera, which nearly surround it, and cut off supplies from the surrounding country. The contest between the town and the invaders is now to see which will starve the other out first.

The roads in this province are so bad as to prevent the ingress of the *Tropas*, or caravans, from the interior, caused by the continual rains during the last two months. The weather begins to improve as the spring advances.

Flour, for consumption, is not yet admitted.—The stock in deposit is very large. It has been sold recently at eight hard dollars, in deposit, and seven and a half on board.

Zenobia, or the Fall of Palmyra.—The New Orleans Bee in speaking of the death of the late Dr. Ware, asks if he were not the author of "Zenobia."

That very interesting and instructive work, which has at home and abroad reflected so much honor on the scholarship and talent of its author, and its companions, Probus and Julian, were written by the Rev. William Ware, the brother of Dr. Henry Ware, to whom the Bee ascribes them. [Daily Advertiser.

The Rev. Thomas M. Clark, of Grace Church, in this city, has received a unanimous invitation to the rectorship of St. Andrew's Church, Philadelphia, and has accepted it.

Congressional Elections.—Gov. Morton has caused precepts to issue for a new election of members of the 28th Congress, in districts No. 3, 6 and 7, being the fifth trial; and in district No. 10, to fill the vacancy caused by the death of Mr Burnell—the election to take place at the annual State election, the 13th of November.

FOREIGN INTELLIGENCE.

ARRIVAL OF THE HIBERNIA.

This Steamship arrived on Wednesday in about 13 1-2 days from Liverpool. There were 99 passengers from Liverpool, 11 of whom landed at Halifax.

The Britannia, from this port, arrived at Liverpool on Saturday, the 30th ult. Capt. Hewitt was sick during the whole passage.

We have foreign papers to the 4th inst. the day on which the Hibernia left.

The Mark Lane Express of the 2nd instant says:—

The weather still continues very favorable and affords every facility for concluding the harvest in the later districts of the kingdom; indeed there is now scarcely any grain remaining abroad, even in the most backward parts of England, and that which has been recently carried must have been secured in excellent order: the keen northerly winds which have prevailed for several days, must also have tended to improve the condition of the corn in stack in cases where it was harvested indifferently. Notwithstanding this the quality of the new Wheat continues to be complained of; and as regards the deficiency in the yield, reports become daily more serious. This, combined with the smallness of the stocks of old, and a steadily increasing consumption in the manufacturing districts, afford sufficient grounds for calculating on a gradual improvement occurring in the value of bread stuffs.

Notwithstanding this very general rise in the value of Wheat all over the country, there seems little chance of the average rising, owing to the very inferior quality of a large proportion of this year's growth.

By our Scotch advices we are informed that harvest operations were rapidly drawing to a conclusion, even in the more northern and mountainous parts. The quality of the Wheat is described as finer than in ordinary years, and the yield on the whole satisfactory.

Our Irish letters state, that comparatively little grain remained in the fields, and by far the greater proportion of the crops of that country had been secured in admirable condition. Considerable progress had been made with Wheat thrashing, and the markets had been rather largely supplied.

Commercial. The European Times says:—The revival of trade is the theme of general congratulation. Every branch of business feels its nourishing glow. In the manufacturing districts all is bustle and activity. The demand, too, is principally confined to the home market. Orders for the East, more particularly for China, have come pouring in of late. But the other great foreign markets, the United States and Brazil—are in a state of comparative, if not actual, stagnation. The cotton market, that unerring barometer of the commercial temperature—continues active, sometimes buoyant. The sales for the week ending the 30th ultimo, (Saturday,) have not been *quite* so great as previously, but the demand has been well sustained, and holders are firm. Speculation has subsided a little, but the present feeling is at once healthy and encouraging. The same remark applies to the markets for Colonial produce.

The accounts respecting the new cotton crop, which came to hand by the Britannia, are deemed favorable to holders. The sales on Saturday exceeded 6,000 bags, of which 2,000 were taken on speculation. But Monday last was one of the most stirring days which has ever occurred in the market. The sales amounted to 20,000 bales, of which enormous quantity speculators took one half.

The Queen and Prince Albert at the last dates were at Windsor Castle. The Royal babes were well. A bulletin says;

His Royal Highness the Prince of Wales will take his departure from Brighton this morning, on his return to Windsor Castle, where it is expected the infant Prince will arrive about four o'clock in the afternoon.

His royal Highness will be attended by the Dowager Lady Lyttleton, Captain the Hon. Alexander Nelson Hood, and the Hon. Charles Augustus Murray. The most favorable accounts of the great improvement in the health of the Prince, since his Royal Highness's sojourn at the Pavilion, have been received by his royal and illustrious parents.

Imperial Parliament. At a privy council held on Monday, Oct. 2, at Windsor Castle, it was ordered by her majesty in council that the present parliament, which stood prorogued until Thursday, Oct. 19, be further prorogued until Tuesday, the 14 of Nov. next.

Ireland.—The Repeal agitation continues in Ireland with unabated ardor, but without exciting any apparent alarm on the part of the government. It is stated that the government is secretly yet actively maturing plans to crush the first atttempt at electing an Irish Parliament. Mr. O'Connel, in his speech at Clifden, had stated that his 'monster meetings' were nearly over—that the country was sufficiently aroused—and that the giant moral power of Ireland was strong enough, with subordination and discipline, to accomplish all they wanted—'Repeal, and nothing but Repeal!' His recent speeches have shown that his boldness is on the increase, and fears are entertained that the peace of Ireland cannot be preserved until the meeting of parliament. The last great demonstration took place on Sunday, October 1, at the Rath of Mullaghmast, in Leinster. It appears to have been an immense gathering. He denounced the slavery of the U. States in vehement terms, with the request 'let *that* go to America!' It is hinted that the government are about to bring these exhibitions to a premature close. The Times of Monday, October 2, gives currency to the hint as a 'rumor.' To put down the agitation in Ireland now, when no attempt has been made to remove the acknowledged evils under which the people labor, would be a dangerous experiment with the peace of the country.

The adjourned meeting of the repeal association was held at the Dublin Exchange on Wednesday. Mr. Reay then read letters from the following places in America:—From Boston, transmitting £29 3s; from Savannah, 500 dollars; from Massachusets, £100; from Hartford, Conn., £67; from New Jersey, £30 12s; from Newark, New Brunswick, £40; from Philadelphia, per Judge Doran, £60; from St. Louis, Miss., £174—a bill of Exchange on Messrs. T. Martin & Son, Liverpool, from Cincinnati, £113 10s; and from J. W. James, Esq., of Boston, 1400 dollars, the several receipts of which were announced amidst enthusiastic cheers.

In Wales meetings of farmers have been held at various places in the principality, at which they have protested against the system of nocturnal outrage at which they have been generally supposed to connive. Protestations against tithes, tolls, rents, and the new poor law, formed the staple of the various orations at these assemblages, and resolutions have been passed to memoralize the Queen to dismiss her present parliament and summon a new one.

France. Senor Olozaga has arrived at Paris from Madrid. At present he is only accredited as envoy extraordinary and minister plenipotentiary of Spain to the court of the Tuilleries; but should the French government come to the resolution of sending an *ambassador* to Spain, senor Olozaga will hold a similar post in the French capital, being provided with letters of credence as ambassador from Queen Isabella to Louis Philippe.

The fortification question forms a very leading feature in the original columns of the Paris journals. According to the law authorising the erection of fortifications round Paris, the case of arming them is reserved for a period of actual necessity, and that necessity was generally allowed to be the immediate danger of invasion. Latterly, however, a report has been current that the government intended to proceed with the armament without reference to the question of necessity reserved by the chamber of deputies.

The Journal des Debats observes, in reply to the opposition journals, which had raised alarming reports relative to the arming of the fortifications of Paris, that not only there has not yet been placed a single piece of artillery on our unfinished ramparts, but there has not been even one gun cast in any of our arsenals to arm them.

The Commerce states that the ministry is about to give importance to the embassey about to be sent to China.

General Boyer, Ex-President of the republic of Hayti, arrived in Paris on Saturday the 30th ult., with his family and suite, and took up his temporary residence at the Hotel Victoria, in the rue Chauveau la Garde. The General's mother an interesting personage, more than 80 years of age, and his nephew, accompany him; his wife as has been already announced, died about six weeks ago. The Ex-President appears to be in deep affliction at this loss, but bears his political reverses with great fortitude.

Spain.—All the attempts of the government to repress the insurrection at Barcelona have hitherto failed, and the consternation has been greatly heightened by the intelligence that Saragossa had declared for a central junta on the 17th Sept.

Madrid was calm at the latest dates. The opposition had triumphed in the metropolitan elections to the Cortez.

The Swabian Mercury states that the northern powers will not depart from the principles of legitimacy in the affairs of Spain; that is, that Queen Isabella shall marry the oldest son of Don Carlos, and that he, in order to preserve the rights of legitimacy, shall assume the title of King of Spain.

The new government of Spain, it is reported, contemplates the re-establishment of a good understanding with the court of Rome. The primate of Spain is take the initiative measures.

Italy.—There is little additional news from Italy, but its internal commotions have by no means subsided. Considerable agitation prevailed in Sicily; and private letters from the frontiers, and travellers just arrived from Italy, mentioned that the armed bands in that country were more numerous than ever, and were amply provided by the people with the necessaries of life.

Revolution in Greece.—The Greek Observer of the 15th instant publishes the following account of the bloodless revolution which took place the night before in Athens:—

'Last night, at 2 o'clock, A. M., a few musket shots fired in the air announced the assembling of the people in the different quarters of Athens. Soon afterwards the inhabitants, accompanied by the entire garrison, marched towards the square of the palace, crying, 'The Constitution forever!' On reaching the place the entire garrison, the artillery, cavalry, and infantry, drew up under the windows of the King, in front of the Palace, and the people having stationed themselves in the rear, all in one voice demanded a constitution. The King appeared at a low window, and assured the people that he would take into consideration their demand and that of the army, after consulting with his ministers, the Council of State, and the representatives of the foreign powers. But the commander, M. Calergi, having stepped forward, made known to his Majesty that the ministry was no longer recognized, and that the Council of State was already deliberating on the best course to be adopted under existing circumstances. Whilst his Majesty was reading the propositions of the Council of State, the representatives of the foreign powers presented themselves at the palace, and were told by the commander that nobody could be admitted at that moment, the King being in conference with the deputation of the Council of State. The latter came out two hours afterwards with the consent of the King. The new ministry then repaired to the palace, where they held a long consultation with his Majesty, who shortly appeared on the balcony, surrounded by his Ministers and other personages, and was received with acclamations by the people. The cry of 'Long live the Constitutional King,' resounded, together with that of 'The Constitution for ever.' The new Ministers entered immediately on the discharge of their functions.

Mail Lost. Intelligence has been received of the total loss, on the evening of the 1st of August, of the East India Company's steam frigate Memnon, off Cape Guardafui, on the coast of Africa. There were on board 170 persons, who were fortunately all saved, but none of their effects have been recovered.

The mails are entirely lost, and it is to be regretted that, owing to their late arrival at Bombay the preceding month, there had been an accumulation of mails from Madras and Ceylon.

The Powder Magazine of Los Posos, situated at the gate of Bilboa, had been blown up, spreading death and destruction. Ten mutulated bodies were taken from beneath.

The magazine contained 127 quintals of gunpowder, 700,000 ball cartridges, 10,000 cannon charges, 800 grenades, 10,000 muskets, and an immense *material* for artillery. The explosion was so strongly felt in that city, that it was at first supposed to be the shock of an earthquake.

An inquiry was instantly instituted into the causes of the event. The accident, it was said, originated in a candle having been left in the bedroom of a person who had died.

The Puseyite schism has received a 'heavy blow and great discouragement' of late. Mr. Newman preached his farewell sermon on Tuesday last, and took final leave of Oxford—perhaps of the church altogether. It is stated that during the last three years no less than seventeen converts to Catholicism have taken place amongst the clergymen of the established church and others preparing for orders, through the influence of the Puseyite controversy.

A rumor is current at Vienna, of an intention of concluding an intimate alliance between Austria, England and France, as a counterpoise to the influence of Russia.

A letter from Berlin, of the 13th inst., announces the failure of Messrs. Rick & Co., of Iserlohn, Westphalia, manufacturers, for 4,000,000 thalers—about £600,000.

On dit that sir Robert Peel has made overtures to lord John Russel to form a coalition ministry. Feargus O'Connor, in a letter in the Northern Star, threatens to abandon politics if the chartists do not in future conduct themselves to his satisfaction.

Great activity prevailed in all the English navy yards, and orders had been received to fit out for immediate service nearly all the vessels in ordinary. The cause of these movements was a matter of much speculation and inquiry.

Dr. Collyer had arrived in Liverpool and was about to deliver a course of lectures on Mesmerism.

Liverpool Cotton Market, Oct. 3.—Cotton.—The demand for Cotton has improved, and our market was brisk yesterday; 1500 bales Surat were sold at from 3 1-4d to 3 1 2d per lb, which is 1-8d per lb higher than previous rates.

Extraordinary Sale of Cotton.—The sale of cotton on Monday last amounted to not less than 20,000 bales, and an advance of 1-8d per lb was established. This is one of the largest daily sales that has ever taken place in Liverpool.

Episcopacy and Dissent in England. A correspondent of the Richmond Christian Advocate calls attention to an article in a Tennessee paper on the extent of Episcopacy as compared with Dissent, in England, in which the writer says:—

"The population of England and Wales is estimated at 16,000,000; that of them the Dissenters can claim, at the utmost, no more than 2,000,000. In England, then," says he, "*seven* in every eight *adhere* to Episcopacy.

This statement the correspondent of the Advocate proceeds to refute, by quoting parts of the report of a committee of the English House of Commons, in about the year 1840, on the subject of church accommodations. From this report it appears, that in eight of the largest cities the Episcopal churches were 354, whilst the Dissenting chapels were 633. The Episcopal churches being larger, the number of sittings is supposed to be about the same in the 354, as there are in the 633 chapels. In the county of Lancashire, with a population of 816,000, there are 320 Episcopal churches, and 330 Dissenting chapels, and the whole number of sittings about the same in the former as in the latter. The other cities and towns show just about the same proportion of Episcopacy to Dissent, not including the Roman Catholic churches at all in the statement.

In view of these facts, the writer proceeds to say:—"I have resided some years in Europe. Have travelled in every county in England. From a boy, have felt pleasure in studying Ecclesiastical Statistics, and from personal knowledge can say that the Episcopal churches generally are not *one* and oppressed Dissenters are generally crowded, and not a few of them will seat from TWO TO THREE THOUSAND hearers.

Resignation of the Rev. Mr. Newman.—A clerical paper, of which Mr. Newman (the friend and supporter of Dr. Pusey,) is said to be the editor, announces that the rev. gentleman has tendered his resignation of the vicarage of St. Mary's, Oxford, together with other preferments he holds, to the bishop. Since the publication of Tract 90, Mr. Newman, it is said, has been subject to much annoyance from the University, and the heads of the respective colleges have exerted themselves in prevailiug upon the young men under their charge not to attend Mr. Newman's sermons. Other reasons have induced the rev. gentleman to resign his benefice, but the one mentioned is alleged to be the principal.

Rail Road in Spain. The Spanish government have recently granted to M. Jose-Maria Roca, authority to construct a rail road from Barcelona to Mataro, in Catalonia. This will be the first railway in Spain. M. Roca is a native of Barcelona, and the head of a commercial house in London. He has taken measures which offer all desirable guarantees for the prompt and faithful execution of this enterprise. He has already established in Barceloua two lines of steamboats, and three considerable steam factories. [Paris Journal des Debats.

MARRIAGES.

In this city, 12th inst, at the West Church, by Rev Mr Bartol, Frederick A. Sumner to Lucy Lavinia, daughter of Thomas Gaffield, Esq.

In Fall River, 12th inst, by Rev J. F. W. Ware, Mr Israel Borden to Miss Hannah S. Gardner.

In Weston, by Rev Dr Field, Mr Benjamin Peirce, Jr, to Miss Maria A. Warren, both of W.

In Groton, 10th inst, by Rev Mr Smith, Mr Charles Nayson of Worcester, to Miss Martha Stone.

In Barre, Oct 3, by the Rev Mr Gage of Petersham, Mr Wm Harrington of Petersham, to Miss Mary A. Braman of Barre.

In Amherst, 3d inst, Mr Thomas Fray of Weymouth, to Miss Catharine Dyar of A.

In Providence, 16th inst, Capt Wm R. Gardner of Swanzey, Mass, to Miss Sarah A. daughter of Brayton Gardner, Esq of P.

In Grafton, Mr Nathaniel P. Whitney to Miss Sarah D. Brown.

In Hopkinton, by Rev O. Converse of Grafton, Mr Abner Ward to Miss Almira Ward.

DEATHS.

In this city, Oct 18, Sarah Jane, only daughter of David and James Adams, 1 year and 11 months.

On Sunday evening, of consumption, Mr Samuel Blake, Jr, 43.

In Charl

POETRY.

[Original.]

THOUGHTS SUGGESTED BY A GLANCE AT THE EAST INDIA MARINE MUSEUM, AT SALEM.

Concordia discors! Harmonious medley!
Art, nature's worlds compact within four walls;
Gods most grotesque 'midst weapons the most deadly;
Religion partner in poor earth's mad brawls;
On Christian pride the scourging satire falls.
Oh! when shall Peace, like a sweet star, arise,
Shine in our vengeful hearts, release war's thralls,
Stir the divine in man that fallen lies,
And soothe the passion-fiends estranging from t skies!

But shall we quench the patriot fires that glow,
And warm our breasts, proud of our country's fame!
Victorious ship! our souls still overflow
In luxury of feeling at thy name,
"The Constitution's model!"* Oh! there came
Strong tides of exultation through each breast,
When Hull turned England's vaunting into shame,
And broke her ocean charm. I too was blest;
Nor yet do those high pulses of my youth find rest.

Heartbroken moans from the lone widow plead
With God, the father of the fatherless;
Glory hath led her husband forth to bleed—
And sets at noon their sun of happiness.
Glory, thou flattering fraud! we cannot bless
War's mildew reign of ravage, baleful hate
Firing a nation's blood, a state's distress,
Art, learning palsied, once with life elate.
Oh holy Christian love, avert such fearful fate.

W.

* In the Museum.

MISCELLANEOUS.

THE SYNAGOGUE OF THE JEWS.

BY MRS. L. M. CHILD.

I lately visited the Jewish Synagogue in Crosby street, to witness the Festival of the New Year, which was observed for two days, by religious exercises and a general suspension of worldly business. The Jewish year, you are aware, begins in September; and they commemorate it in obedience to the following text of Scripture: 'In the first day of the seventh month ye shall have a Sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work thereon.'

It was the first time I ever entered any place of worship where Christ was not professedly believed in. Strange vicissitudes of circumstance, over which I had no control, have brought me into intimate relation with almost every form of Christian faith, and thereby given me power of looking candidly at religious opinions from almost any point of view. But beyond the pale of the great sect of Christianity I had never gone; though far back in my early years, I remember an intense desire to be enough acquainted with some intelligent and sincere Mohammedan, to enable me to look at the Koran through *his* spectacles.

The women are seated separately, in the upper part of the house. One of the masters of Israel came, and somewhat gruffly ordered me, and the young lady who accompanied me, to retire from the front seat of the synagogue. It was uncourteous; for we were very respectful and still, and not in the least disposed to intrude upon the daughters of Jacob. However, my sense of justice was rather gratified at being treated contemptuously as a Gentile and 'a Nazarene;' for I remembered the contumely with which *they* had been treated throughout Christendom, and I imagined how they must feel, on entering a place of Christian worship, to hear us sing,

'When hearts as hard as stubborn Jews,
That unbelieving race.'

The effect produced on my mind, by witnessing the ceremonies of the Jewish Synagogue, was strange and bewildering; spectral and flitting; with a sort of vanishing resemblance to reality; the magic lantern of the Past.

Veneration and Ideality, you know, would have made me wholly a poet, had not the inconvenient size of Conscientiousness forced me into reforms; between the two, I look upon the Future with active hope, and upon the Past with loving reverence. My mind was, therefore, not only unfettered by narrow prejudice, but solemnly impressed with recollections of those ancient times when the Divine Voice was heard amid the thunders of Sinai, and the Holy Presence shook the mercy-seat between the cherubim. I had, moreover, ever cherished a tenderness for

'Israel's wandering race, that go
Unblest through every land;
Whose blood hath stained the polar snow
And quenched the desert sand:
Judea's homeless hearts, that turn
From all earth's shrines to thee,
With their lone faith for ages borne
In sleepless memory.'

Thus prepared, the scene would have strongly excited my imagination and feelings, had there not been a heterogeneous jumbling of the Present with the Past. There was the Ark containing the Sacred Law, written on scrolls of vellum, and rolled, as in the time of Moses; but between the Ark and the congregation, instead of the 'brazen laver,' wherein those who entered into the tabernacle were commanded to wash, was a common bowl and ewer of English delf, ugly enough for the chamber of a country tavern. All the male members of the congregation, even the little boys, while they were within the synagogue, wore fringed silk mantles, bordered with blue stripes; for Moses was commanded to 'Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of their borders a ribbon of blue;' but then these mantles were worn over modern broadcloth coats, and fashionable pantaloons with straps. The Priest indeed approached more nearly to the gracefulness of oriental costume; for he wore a full black silk robe, like those worn by the Episcopal clergy; but the large white silk shawl which shaded his forehead, and fell over his shoulders, was drawn over a common black hat! Ever and anon, probably in parts of the ceremony deemed peculiarly sacred, he drew the shawl entirely over his face as he stooped forward and laid his forehead on the book before him. I suppose this was done because Moses, till he had done speaking with the congregation, put a veil upon his face. But through the whole, priest and people kept on their hats. My spirit was vexed with this incongruity. I turned away from the turmoil of the present, to gaze quietly for a while on the grandeur of the Past; and the representatives of the Past walked before me, not in the graceful oriental turban, but the useful European hat! It broke the illusion completely.

The ceremonies altogether impressed me with less solemnity than those of the Catholic Church; and gave me the idea of far less faith and earnestness in those engaged therein. However, some allowance must be made for this: first, because the common bond of faith in Christ was wanting between us; and secondly, because all the services were performed in Hebrew, of which I understood not one syllable. To see mouths opened to chant forth a series of unintelligible sounds, has the same kind of fantastic unreality about it, that there is in witnessing a multitude dancing, when you hear no music. But after making all these allowances, I could not escape the conclusion that the ceremonies were shuffled through in a cold, mechanical style. The priest often took up his watch, which lay before him; and assuredly this chanting of prayers 'by Shrewsbury clock' is not favorable to solemnity.

The chanting was unmusical, consisting of monotonous ups and downs of the voice, which, when the whole congregation joined in it, sounded like the continuous roar of the sea.

The trumpet, which was blown by a Rabbi, with a shawl drawn over his hat and face, was of the ancient shape, somewhat resembling a cow's horn. It did not send forth a spirit-stirring peal; but the sound groaned and struggled through it—not at all reminding one of the days when

'There rose the choral hymn of praise,
And trump and timbrel answered keen,
And Zion's daughters poured their lays,
With priest and warrior's voice between.'

I observed, in the English translation on one side of an open prayer-book, these words: When the trumpet shall blow on the holy mountain, let all the earth hear! Let them which are scattered in Assyria, and perishing in Egypt, gather themselves together in the Holy City.' I looked around upon the congregation, and I felt that Judea no longer awoke at the sound of the trumpet!

The ark, on a raised platform, was merely a kind of semicircle closet, with revolving doors. It was surmounted by a tablet, bearing a Hebrew inscription in gilded letters. The doors were closed and opened at different times, with much ceremony; sometimes, a man stood silently before them, with a shawl drawn over his hat and face. When opened, they revealed festoons of white silk damask, suspended over the sacred rolls of the Pentateuch; each roll enveloped in figured satin, and surmounted by ornaments with silver bells. According to the words of Moses, 'Thou shalt put into the ark the testimony which I shall give thee.' Two of these rolls were brought out, opened by the priest, turned round toward all the congregation, and after portions of them had been chanted for nearly two hours, were again wrapped in satin, and carried slowly back to the ark, in procession, the people chanting the Psalms of David, and the little bells tinkling as they moved.

While they were chanting an earnest prayer for the coming of the Promised One, who was to restore the scattered tribes, I turned over the leaves, and by a single coincidence my eye rested on these words: 'Abraham said, see ye not the splendid light now shining on Mount Moriah! And they answered, *nothing but caverns do we see.*' I thought of Jesus, and the whole pageant become more more spectral than ever; so strangely vague and shadowy, that I felt as if under the influence of magic.

The significant sentence reminded me of a German friend, who shared his sleeping apartments with another gentleman, and both were in the habit of walking very early in the morning. One night, his companion rose much earlier than he intended; and perceiving his mistake, placed a lighted lamp in the chimney corner, that its glare might not disturb the sleeper, leaned his back against the fireplace, and began to read. Sometime after, the German rose, left him reading, and walked forth into the morning twilight. When he returned, the sun was shining high up in the heavens; but his companion, unconscious of the change, was still reading by lamp-light in the chimney corner. And this the Jews are now doing, as well as a very large proportion of Christians.

Ten days from the Feast of Trumpets, come the Feast of the Atonement. Five days after, the Feast of Tabernacles is observed for seven days. Booths of evergreen are erected in the synagogue, according to the injunction, 'Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths. And ye shall take the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.'

Last week, a new synagogue was consecrated in Attorney street; making, I believe, five Jewish Synagogues in this city, comprising in all about ten thousand of this ancient people. The congregation of the new synagogue are German emigrants, driven from Bavaria, the Duchey of Baden, &c., by oppressive laws. One of these laws forbade Jews to marry; and among the emigrants were many betrothed couples, who married as soon as they landed on our shores; trusting their future support to the God of Jacob. If not as 'rich as Jews,' they are now most of them doing well in the world; and one of the first proofs they gave of prosperity, was the erection of a place of worship.

The oldest congregation of Jews in New York, were called *Shearith Israel*. The Dutch governors would not allow them to build a place of worship; but after the English conquered the colony, they erected a small wooden synagogue, in Mill street, near which a creek ran up from the East River, where the Jewish women performed their ablutions. In the course of improvement this was sold; and they erected the handsome stone building in Crosby street, which I visited. It is not particularly striking or magnificent, either in its exterior or interior; nor would it be in good keeping, for a people gone into captivity to have garments like those of Aaron, 'for glory and for beauty;' or an 'ark overlaid with pure gold, within and without, and a crown of gold to it round about.'

There is something deeply impressive in this remnant of a scattered people, coming down to us in continuous links through the long vista of recorded time; preserving themselves carefully unmixed by intermarriage with people of other nations and other faith, and keeping up the ceremonial forms of Abraham, Isaac, and Jacob, through all the manifold changes of revolving generations. Moreover, our religions are connected, though separated; they are shadow and substance, type and fulfilment. To the Jews only, with all their blindness and waywardness, was given the idea of one God, spiritual and invisible; and, therefore, among them only could such a one as Jesus have appeared. To us they have been the medium of glorious truths; and if the murky shadow of their Old dispensation rests too heavily on the mild beauty of the New, it is because the Present can never quite unmoor itself from the Past; and well for the world's safety that it is so.

Quakers were mixed with the congregation of Jews; thus oddly brought together, were the representatives of the extreme of conservatism, and the extreme of innovation!

I was disappointed to see so large a proportion of this peculiar people fair-skinned and blue-eyed. As no one who marries a Gentile is allowed to remain in their synagogues, one would naturally expect to see a decided predominance of the dark eyes, jetty locks, and olive complexions of Palestine. But the Jews furnish incontrovertible evidence that color is the effect of climate. In the mountains of Bavaria they are light-haired and fair-skinned: in Italy and Spain they are dark: in Hindoostan swarthy. The *Black* Jews of Hindoostan are said to have been originally African and Hindoo slaves, who received their freedom as soon as they became converted to Judaism, and had fulfilled the rites prescribed by the ceremonial law; for the Jews, unlike Christians, deem it unlawful to hold any one of their own religious faith in slavery. In another respect they put us to shame; for they held a Jubilee of Freedom once in fifty years, and on that occasion emancipated all, even of their heathen slaves.

Whether the Black Jews, now a pretty large class in Hindoostan, intermarry with other Jews we are not informed. Moses, their great lawgiver, married an Ethiopian. Miriam and Aaron were shocked at it, as they would have been at any intermarriage with the heathen tribes, of whatever color. Whether the Ethiopian woman had adopted the faith of Israel is not mentioned: but we are told that the anger of the Lord was kindled against Aaron and his sister for their conduct on this occasion.

The anniversary meetings of the New York Hebrew Benevolent Society present a singular combination. There meet together pilgrims from the Holy Land, merchants from the Pacific Ocean and the East Indies, exiles from the banks of the Vistula, the Danube, and the Dneiper, bankers from Vienna and Paris, and dwellers on the shores of the Hudson and the Susquehannah. Suspended in their dining hall, between the American and English flags, may be seen the Banner of Judah, with Hebrew inscriptions in golden letters. How this stirs the sea of memory! That national banner has not been unfurled for eighteen hundred years. The last time it floated to the breeze was over the walls of Jerusalem, beseiged by Titus Vespasianus. Then, *our* stars and stripes were not foreseen, even in dim shadow, by the vision of a prophet; and here they are intertwined together over this congress of nations!

In New York, as elsewhere, the vending of 'old clo' is a prominent occupation among the Jews; a fact in which those who look for spiritual correspondences can perceive significance; though singular enough Sartor Resartus makes no allusion to it, in his 'Philosophy of Clothes.' When I hear Christian ministers apologizing for slavery by the example of Abraham, defending war, because the Lord commanded Samuel to hew Agag in pieces, and sustaining capital punishment by the retaliatory code of Moses, it seems to me it would be most appropriate to have Jewish criers at the doors of our theological schools, proclaiming at the top of their lungs, 'Old Clothes! Old Clothes! Old Clothes all the way from Judea!'

The proverbial worldliness of the Jews, their unpoetic avocations, their modern costume, and mechanical mode of perpetuating ancient forms, cannot divest them of a sacred and even romantic interest. The religious idea transmitted by this remarkable people, has given them a more abiding and extended influence on the world's history than Greece attained by her classic beauty, or Rome by her triumphant arms. Mohammedanism and Christianity, the two forms of theology which include nearly all the civilized world, both grew from the stock planted by Abraham's children. On them lingers the long-reflected light of prophecy; and we, as well as they, are watching for its fulfilment. And verily, all things seem tending toward it. Through all their wanderings, they have followed the direction of Moses, to be *lenders* and not *borrowers*. The sovereigns of Europe and Asia, and the republics of America, are their debtors to an immense amount. The Rothschilds are Jews; and they have wealth enough to purchase all Palestine if they choose; a large part of Jerusalem is in fact mortgaged to them. The oppressions of the Turkish government, and the incursions of hostile tribes, have hitherto rendered Syria an unsafe residence; but the Sultan has erected it into an independent power, and issued orders throughout his empire, that the Jews shall be as perfectly protected in their religious and civil rights, as any other class of his subjects; moreover, the present controversy between European nations and the East seems likely to result in placing Syria under the protection of Christian nations. It is reported that Prince Metternich, Premier of Austria, has determined, if possible, to constitute a Christian kingdom out of Palestine, of which Jerusalem is to be the seat of government. The Russian Jews, who number about 2,000,000, have been reduced to the most abject condition by contempt and tyranny; but there, too, government is now commencing a movement in their favor, without requiring them to renounce their faith. As long ago as 1817 important privileges were conferred on those Jews who consented to embrace Christianity. Land was gratuitously bestowed upon them, where they settled under the name of The Society of Israelitish Christians.

These signs of the times cannot, of course, escape the observation or elude the active zeal of Christians of the present day. England has established many missions for the conversion of the Jews. The Presbyterian Church of Scotland have lately addressed a letter of sympathy and expostulation to the scattered children of Israel, which has been printed in a great variety of Oriental and Occidental languages. In Upper Canada, a Society of Jews converted to Christianity, have been organized to facilitate the return of the wandering tribes to the Holy Land.

The Rev. Solomon Michael Alexander, a learned Rabbi, of the tribe of Judah, had been proselyted to Christianity, and sent to Palestine by the Church of England; being consecrated the first bishop of Jerusalem.

Moreover the spirit of schism appears among them. A numerous and influential body in England have seceded, under the name of Reformed Jews. They denounce the Talmud as a mass of absurdities, and adhere exclusively to the authority of Moses; whereas, orthodox Jews consider the rabbinical writings of equal authority with the Pentateuch. They have sent a Hebrew circular to the Jews of the country, warning them against the seceders. A General Convention is likewise proposed, to enable them to draw closer the bonds of union.

What a busy, restless age is this in which we are cast! What a difficult task for Israel to walk through its midst, with mantles untouched by the Gentiles.

'And hath she wandered thus in vain,
A pilgrim of the past?
No! long deferred her hope hath been,
But it shall come at last;
For in her wastes a voice I hear,
As from some prophet's urn,
It bids the nations build not there,
For Jacob shall return.'

REV. HENRY WARE, JR.

The following notice of this eminent divine, whose decease was noted in Friday's Salem Gazette, formed the conclusion of Rev. Dr. Brazier's forenoon discourse, on Sunday last:

* * * I was about, in like manner, to follow the spirit which is "faint, yet pursuing"† its appointed path into its conflicts with speculative doubts, with its half faith, with its dark and questioning states, and with its conscious infirmity of belief. I thought too of tracing it on its 'faint' yet still 'pursuing' course into the forlorn and desolate paths of bereavement. But these topics were at once crowded out of view, by the intelligence of the death of a Friend and Brother in the gospel, by whose whole life, the leading doctrines of this Discourse were eminently illustratad. Nearly the whole of the professional career of Henry Ware, jr., was one of bodily infirmity and sickness. But though 'faint' he was ever found earnestly 'pursuing' the onward and upward 'path' which his 'master trod before.' I cannot in the conclusion of these remarks, offer any thing approaching to a just idea of the character of this distinguished and devoted servant of God and Jesus. Perhaps I may best give a glimpse of it to you, my friends, by adverting to the striking coincidence it bears with that of his early friend, your yet loved pastor, my immediate predecessor in office here, whose biography he wrote. Those who best knew both, will at once perceive in reading this just and beautiful tribute,† that the delineation of its author was warmed into a life-like truthfulness by his sympathies with its object, and that in describing the character of the sainted Abbott, he is depicting many of the leading traits of his own. The same singleness of aim; the same devoutness of spirit; the same absorbing devotion to that Master whose name they had named; the same high estimate of their sacred office; the same diligence and fidelity in their appropriate duties; the same modesty, mildness and gentleness of manner, united with an all-pervading earnestness of purpose; the same preference of the religious *character*, before merely professional gifts and acquirements; the same reverential culture of the affections, as the sources of the truest inspiration; the same study of their own hearts as indices to the hearts of others; the same tenderness of conscience, united with the highest possible standard of duty, which enabled them to search and move the consciences of others; the same practical aims in the best of causes, and the same untiring perseverance in carrying them into effect; the same independence in the formation of their own opinions united with the same catholic spirit is according the same right to others; the same skill and dilligence in finding and in making opportunities of religious improvement; the same appreciation of practical goodness as the highest human greatness, and the same desire of being useful to others as the best earthly distinction; the same absence of all selfish ambition and undue reference to the opinion of others which freed them from much ceaseless, barren and crippling misery;—all these traits of character were common to both. The same integrity, sincerity, and consecrate repose of manner marked their private walk; and a similar placid zeal, chastened fervor, simple earnestness and subdued yet subduing pathos pervaded their public ministrations. In a word, both endeavored, as ministers and in their personal relations, to form themselves on the example of their Lord; and to them both, may be applied more truly than belongs commonly, to even good and holy men, the comprehensive eulogy, which in the biography above alluded to, Ware applied to Abbot, they were "*men of the Beatitudes.*"

The mind of our friend, who is just deceased, was richly, and in some respects, peculiarly endowed. It was singularly energetic, yet habitually calm. It was uncommonly fruitful in resources, and yet skilled in selecting the best and most available means in the furtherance of any object. It was penetrated by an earnest zeal, yet guided by a far-seeing wisdom. It was decided and strong in its own convictions, yet at all times open to further light. It was at once discursive and imaginative. It was logical, clear and discriminating, yet constantly teeming with poetical illustrations. He not only saw those well defined limits by which any topic of thought was legitimately bounded, and its essential connexions with affiliated truths, but he looked upon it with the gifted fancy which could trace out and pourtray those looser analogies that minister to a poetic taste. He thus achieved the singular distinction of being at the same time, one of the most sound, discriminative and effective theologians of the day, and one of the most serious, thoughtful, devout and suggestive of our Poets.

But I am yielding too far to the attractiveness of this theme, and I leave it with a single parting remark. How great has been our loss, as a denomination of Christians, within the little circle of a year! Not to refer particularly to others, who were loved and honored in their appropriate sphere, we have to mourn the departure of Channing, Greenwood and Ware. We know not where to look for their equals in their peculiar paths of excellence, and it is a large renown, it is an unequalled distinction, to have possessed, at one time, three such men. Shall we not feel that an increased effort in the great work of self improvement is imposed upon us, by the earthly extinction of such "burning and shining lights" as these! But thanks be to God, they are not wholly removed from us.—Their minds, their hearts, their spirits still live, still speak to us from their recorded words.—These are imperishable. They have gone forth, and will continue to go forth, on a blessed mission of wisdom, piety and love, to myriads of earnest inquirers after the "truth as it is in Jesus." And as it is our privilege to have heard these words from their living lips, and to have seen them illustrated by their pure and saintly lives, let us show our gratitude to God for his great boon, by treasuring up their counsels for our guidance, and by ever seeking to live "faint yet pursuing" in the effulgence of their holy paths.

*The text of the discourse was 'faint yet pursuing,' [Judges 8: 4,] and the subject of it, was *Perseverance in duty under circumstances of discouragement.*'

†First published in the 'Christian Disciple,' Vol. 2d, A. D. 1821.

SONNET,

On the completion of Mr. Noyes's Translation of the Prophets.

BY HENRY WARE, JR., D. D.

In rural life, by Jordan's fertile bed,
The holy Prophets learned of yore to sing;
The sacred ointment bathed a plough-man's head,
The shepherd boy became the minstrel king.
And he, who to our later ears would bring
The deep, rich fervors of their ancient lays,
Should dwell apart from man's too public ways,
And quaff pure tho's from Nature's quiet spring.
Thus hath *he* chose his lot, whom city pride
And college hall might well desire to claim,
With sainted Seers communing side by side,
And freshly honoring their illustrious name.
He hears them in the field at even-tide,
And what their spirit speaks his lucid words proclaim.

INFLUENCE OF THE DOMESTIC RELATIONS.

"I think I have read somewhere, that if a man wishes to learn to pray, he must go to sea; but, with all due submission to the author of this wise remark, I think we should rather say—Let him be married and have a family of children. It is almost impossible to be an infidel with a little progeny rising round you. If Hume could have seen a little lisping girl, come and climb his knees and address him as a father—'Papa who made all these things?'—he would have almost involuntarily answered—God. If a man wishes to pray for protection during the night, let him go, as I have done, and see his children asleep, and remember the pestilence that walks in darkness. Let him experience the feelings of an anxious father bending over the sleeping forms of his tender children, and conscious of the thousand dangers, seen and unseen, that hover round their defenceless heads. It was over her dear little sleeping infants,—if she had any,—I imagine, that Mrs. Barbauld penned the following beautiful remarks: 'If prayer were not enjoined to the perfection it would be permitted to the weakness of our nature. We should be betrayed into it, if we thought it sin; and pious ejaculations would escape our lips, though we were obliged to preface them with—God forgive me for praying!'

* * * * * *

"I have generally noticed that infidelity and misanthropy have an affinity for each other, and are often combined in the same heart. But how is man to avoid misanthropy? No man ever became a misanthrope under the smiles of an affectionate wife, and surrounded by a family of ruddy children. These are the tender chains, which connect us with the universe; they bind us in harmony with our species; they lead us to feel our need of a higher protector,—to see the glory and the goodness, and therefore to believe in the existence of a God.

"When a man is once on a wrong track, every step he takes only leads him so much farther out of the way. God, when he built the world, designed to pack men together in families; and it is the only way in which you can throw the human species together, without impairing their principles and endangering their virtue. A man goes into a splendid city,—he becomes too licentious, or too lazy, or too proud to establish a family. He passes his time among the rubicund inmates of a fashionable boarding-house. He spends his evenings at the theatre or billiard table. He rails at women, and hates children, because he only knows the vilest of the sex, and has never seen a child which was his own.—His affections become warped, his heart is insulated; and, because he has lost his humanity, he has never found his religion.

TEN REASONS FOR PAYING YOUR DEBTS.

The Christian's Reasons.

1. The Christian member of society pays his debts, first, because he is ordered to do so in the Bible, where we are told to 'Render unto Cæsar the things that are Cæsar's, and to God the things that are God's;' and to 'Owe no man any thing.'

2. The Christian would strictly observe the eighth commandment, 'Thou shalt not steal;' and defrauding a man of his due, is stealing; for a tradesman *lends* upon faith and honor, and does not *give*.

3. The Christian pays promptly all he owes, from a motive of justice and benevolence. He wishes both to love and succor his neighbor, and will not be instrumental in the ruin of others.

The Patriot's Reasons.

4. The patriot knows that one act of justice is worth six of charity—that justice helps the worthy, and corrects the unworthy, while charity too often succors but the latter.

5. The patriot considers the evils that ensue from the more wealthy man leaving his poorer neighbor unpaid; that by that means the steps of the great ladder of society are broken; the first ruin beginning with the merchant, who can no longer pay his workman, and continuing to the workman's child, who is deprived of clothes, food, or instruction.

6. The patriot pays his debts from a love of his country, knowing that the system of non-payment, pursued to a certain extent, would bring a general bankruptcy on the nation.

The Man of the World's Reasons.

7. The man of the world pays his debts, because he is convinced that honesty is the best policy.

8. The man of worldly calculation is aware that by the immediate payment of his debts as fast as they are incurred, he purchases peace of mind, secures the confidence of all, and becomes acquainted with his income, his means, and resources.

9. The man of the world wishes for a comfortable old age, and knows that he has but little chance for it if he is cumbered with debt.

10. The man of the world knows the full force of being 'an honest man'—that it will carry him through the world prosperous and respected; and that he cannot lay claim to that name if he neglects to pay his debts. [London Spectator.

SCHOOL FOR YOUNG LADIES. The Fall Term of the Subscriber's School for Young Ladies will commence on September 4th, in convenient and pleasant Rooms, at the Warren Street Chapel.

The usual branches of a liberal English Education are taught, viz: Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Botany, Chemistry, Writing, Arithmetic, Algebra, Geometry, Bookkeeping, etc.

Instruction is also given in the French, German and Latin Languages; and if desired, in Needlework, Drawing and Music, by instructors well qualified to teach in those branches.

Oral lessons form an important part of the plan of instruction, and Lectures are frequently given upon useful and interesting branches of science. The School is well furnished with Philosophical Apparatus, and a large and excellent Library.

Applications for admission can be made until September 4, at No. 60 Pleasant st.

Tuition—Pupils 12 years of age and over, $12,50 per term; under twelve, $10,00.

Instruction on Piano Forte, by Mr E. L. White, $12,00 per term; instruction in Drawing, by Miss D. Smith, $3,00 per term.

WILLIAM P. JARVIS.

References—Hon. Josiah Quincy, President Harvard University; Hon. William Minot; Rev. John Pierpont; Rev. Mellish I. Motte; Rev. Hubbard Winslow; Rev. Charles F. Barnard; Rev. Robert C. Waterston; Dr. George C. Shattuck; Jonathan Ellis; Edmund Jackson; George Savage; Gideon F. Thayer, Esq. july 29

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.
July 15.

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be reopened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.
s9 4t JOS. HALE ABBOT.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city.—Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

FOR THE BENEFIT OF THE DEAF.—This is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might go and do likewise.
Thomas E. Pressey
Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.
SCARPA'S OIL is constantly for sale at my Book store, No. 2, State street, Newburyport.
CHARLES WHIPPLE.
Sold also by Henry Whipple, Salem. s19

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the waters of the Springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.
☞ Terms $6 to $12 per week. j10

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above is in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. Price, $1,50. a29

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POETRY FOR HOME AND SCHOOL,—Selected by the author of 'Theory of Teaching,' and 'Edward's First Lessons in Grammar.'

The judgment and good taste shown in this compilation, are as remarkable as the talent so manifest in the author's previous original publications. It will be found, we think, to answer entirely the end proposed. A selection could hardly be made that should address itself more winningly to the heart, the fancy, and the religious sentiments of the young reader.—Christian Examiner.

This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years.—Portsmouth Journal.

We commend this selection of poems to the favorable consideration of the public. * * * We have found in it several gems of thought and expression which are not readily to be come at in any other collection.—Boston Courier.

The compiler has some very just views on the importance of imagination and taste in a complete education.—Portland Christian Mirror.

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old.—Boston Daily Advertiser.

Recently published and for sale at SIMPKINS'S, 21 Tremont Row, Boston. sept 16

THE CHILD'S FRIEND. JUST PUBLISHED by L. C. BOWLES, No. 118 Washington st. The Child's Friend, designed for Families and Sunday Schools. Conducted by Eliza L. Foller.

No. 1 for October—Contents.

To Children.
What is the World made of.
Prayer—Pic Nic at Dedham.
A True Story.
The Heritage.
Methusaleh and Arak.
The Truly Great Man.
Jesus and the Dove.
Arabic Proverbs.

"This work is intended to aid teachers and to be at the same time interesting and instructive to children.—It aspires to become truly the Child's Friend, helping him to learn from all that is within and around him the wisdom and the goodness of the Creator, that wrong doing produces discord and misery, that life is a continued school time, and that wisdom and virtue and the peace they bring are the true holydays of life. It would lead him to study the character and enter into the heart of Jesus till he grows into his likeness and blesses him as the Savior of his soul."

It will be published on the first of every month—each No. containing 36 pages, 12 mo—price $1 50 per annum, payable in advance. s23

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is Universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Brattle st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge (Boston, Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.; Portsmouth, Walpole, N. H.; Portland, Hallowell, Augusta, Bangor, Castine, Me.; Hartford, Conn.; Syracuse, Rochester, N. Y.; Providence, Newport, R. I.; Brattleboro' Vt.; Savannah, Geo.; Mobile, Al.; Allton, Ill.; St. Louis, Mo.; Louisville, Ky.; and Many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—No farther alterations or additions are contemplated.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) Aug. 1.

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